Correction, Instruction:
OR, A
TREATISE
OF
Afflictions:

First conceived by way of
'Private Meditations;
Afterward
Digested into certain *Sermons*,
Preached at *Aldermanbury*.
And now *published* for the
Help and comfort of humble
suffering CHRISTIANS.

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JOB 13.15.
Though he slay me, yet will I trust in him.
Nihil eo infœlicius, cui nihil infœlix contigit. *Demet.* apud *Sen.*

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ex Dono Ald: Web
Edrowsberg. 1

To my Reverend Friend,

Mr. Thomas Case,

Minister of the Gospel, &c.

SIR,

I Thank you for the favour you did me in affording me a sight of your Papers; I had heard much of your notions concerning *afflictions*, and therefore was very thirsty till you were pleased to give me to drink of the fountain: I can

now say as that Queen, *The one half was not told me*, *fame* came much short of *taste*. We are perfect in no Lessons so much as those into which God whippeth us; and cannot speak of any argument so warmly and feelingly, as when we speak out of present experience: To treat of *afflictions* when we our selves flourish and abound in ease & plenty, savoureth more of the *Orator*, then the *Preacher*, the *brain* then the *heart*: Certainly *guess* and *imagination* cannot be so good a midwife to such conceptions as *sense* and *feeling*. It

1 King. 10. 7.

It seemeth when you went into *prison*, the Spirit of God went into prison with you; and when you were *shut up* to others, you still *lay open* to the visits and free breathings of his grace; the *restraints* and *enclosures* of a prison cannot prejudice the *freedom* of his operations: He is a *close prisoner* indeed that is shut up not onely from the *society of men*, but *converse* with *the Holy Ghost*. I begin to see there is somewhat more then a strain and reach of wit in *Tertullians* consolatory Discourse to the *Martyrs*:

* Cætera animi impedimenta usque ad limen carceris deduxerint vos, quousque & parentes vestri, exinde segregati estis à mundo; nec hoc vos consternet quod segregati estis à mundo, si enim recogitemus ipsum magis mundum carcerem esse; exisse vos e carcere quam in carcerem introisse intelligemus, majores tenebras habet mundus, graviores catenas induit mundus, &c. Tertul. ad Martyr.

* You went out of prison (saith he) when you went into it, and were but sequestred from the world, that you might converse with God; the greatest prisoners and the most guilty are those that are at large, darkened with ignorance, chained with lusts, committed not by the Proconsul, but God, &c. The Lord often manifested himself to his Prophets in a *Wilderness*, and to you in your *secession* and *retirement*.

Sir, I could even envy your *prison-comforts*, and

the

the ſweet opportunities of a *religious privacy*. We that are abroad are harraſſed and worn out with conſtant publick labours, and can ſeldom reitre from the diſtraction of buſineſs for ſuch free converſe with God and our own Souls: But we are not to chooſe our own portion; croſſes will come ſoon enough without wiſhing for them; and if we were wiſe we might make advantage of every condition.

Good Sir, be perſwaded to publiſh thoſe Diſcourſes; the ſubject is uſeful, and your manner of hand-

ling

ling it warm and affectionate, do not deprive the world of the comfort of your Experiences: Certainly my heart is none of the tendereſt; yet *if heart anſwereth heart*, I can eaſily foreſee much ſucceſs, and that you will not repent of the publication: The *Lord* bleſs your endeavours in the Goſpel of his dear Son: I am, Sir,

Yours in all Chriſtian Obſervance,

THO. MANTON.

TO

TO THE READER.

Reader,

THou haſt here in theſe following leaves ſome Priſon Thoughts, *I wiſh I could ſay*, Experiences. *If I have not written herein what I have* Found, *I bleſs God I have written what I have* Sought. *I muſt humbly confeſs with holy* Paul, οὐ λογίζομαι κατειληφέναι, I count not my ſelf to have Phil. 3. 13, 14.

have apprehended; *yet through Grace I can add with that blessed Saint*, *But* this one thing *I do*, Forgetting those things which are behind, and reaching forth unto those things which are before, I press towards the Mark. *God hath taught me somewhat of the* Doctrine, *if he would please to teach me* the Use; *God hath in some measure shewed me* What is to be gained *by Affliction*, *if* He *would also teach me* How to gain it, *I should*, *with* Moses, *account my sufferings* greater riches then the treasures of Egypt.

Heb. 11: 26.

The

The discovery *is* sweet; *if my heart deceive me not, I would not exchange it for the wealth of both the* Indies; *the* possession *infinitely* precious. *For thy advantage I have been* perswaded *to Print*; *my* prayers *shall accompany my* papers, *That that* God, who quickeneth the dead, and calleth things that are not as though they were, *would please to make these broken Expressions answer the* aim: *and for the* aimsake *despise them not, but* pray *thou also*; *and when thou prayest, remember* the chiefest of sinners, *the poor and*

Hoc tantum ora, ut cum petitis etiam Tertulliani *peccatoris memineritis.* Tert. Apol.

and unworthy Author, who, whileſt yet in the Land of the Living, will be

Thine, to ſerve thee,
in the Goſpel of
CHRIST,

THO. CASE.

Παθήματα, Μαθήματα.

Correction, Instruction: THE Rod and the Word.

PSAL. 94. 12.

Blessed is the man whom thou chastenest, O Lord; and teachest him out of thy Law.

THis *Psalm* being Ἀνεπίγραφος, without a Title, it is not so easily determined, when, or by whom it was pen'd. Probably by *David*, when himself, and the rest of the *godly Party*, were under a sore and bitter persecution by † *Saul*, and others of that *bloudy* and *hypocritical* faction that bare sway under him.

Briefly, in the Psalm the Prophet doth these things.

† *Non est dubium quin de oppressoribus domesticis loquatur quorum iniqua dominatio, non minus Sanctis, infesta & molesta erat quàm omnes Gentium injuriæ*, Calv. in loc. *Præsertim ad regnum Saulis sanguinolentum ac violentum referri potest*, Musc. in loc.

1. *He doth appeal to God for vengeance* on the Persecutors; describing them by their *pride*, v. 2. *Prophaneness*, v. 3, 4. their intemperate virulency of speech, v. 4. *Cruelty*, and *bloudy practises*, v. 5, 6. And lastly by their *Atheistical security*, v. 7.

2. He *diverteth to the Enemies, endeavouring to convince them* of the *brutishnesse*, and *folly* of their *Atheism*, the *Mother* and *Nurse* of the other impieties charged on them, *v.* 8. and that by a threefold Argument, *&c.*

1, The power and skill of God, in creating the *hearing* and *seeing* Organ in Man, *v* 9.

2. The *Soveraignty* of God, and the *Righteousnesse* of his *Judgements*, which he executes in the world, *v.* 10. the former part.

3. His *Wisdom* and *Knowledge*, in enduing man with such an excellent *intellectual faculty*, whereby even the creature it self is able to attain to admirable degrees of knowledge, *v.* 10. latter part, and 11.

3. *He*

3. *He labours to comfort the godly* againſt all the preſſures and perſecutions under which they did groan and languiſh.

The firſt Argument which the *Pſalmiſt* uſeth to this purpoſe is in the Text, *ſc.* The *ſweet fruit which is to be gathered from the bitter root of affliction*, which being accompanied with *divine Inſtruction*, is no longer to be eſteemed a *puniſhment*, but a *bleſſing*.

Bleſſed is the man whom thou chaſteneſt, O Lord, and teacheſt him out of thy Law.

This being the ſubject I intend to inſiſt upon, I ſhall without any more ado contract it into this Doctrinal point of Obſervation, *ſc.*

That man is a bleſſed man, whoſe Chaſtiſements are joyned with Divine Teachings: Or, Doct.

It is a bleſſed thing when Correction and Inſtruction go together. The Rod and the Word make up a compleat bleſſing.

I ſhall take chaſtiſements here in the utmoſt latitude, for all *kinds* and *degrees* of *ſufferings*, whether

from *God*, or *Man*, or *Satan*; whether sufferings for *Sin*, or sufferings for *Righteousness sake*. And for the Doctrinal part of the point, I shall endeavour these four things.

1. To shew you *what those Lessons are* which God doth teach his people by his chastisements.
2. *What the Nature and Properties of Divine Teachings are.*
3. *In what tendency Correction lieth in order unto these Teachings:* or, what use God doth make of Affliction for the carrying on of the Work of Instruction in the hearts of his people.
4. I shall lay down the *Grounds* and *Demonstrations* of the point; or *Considerations* to evince the happinesse of that man whom God is pleased to teach by his Corrections.

I begin with the *Lessons* which God doth usually teach his people in a suffering condition. Amongst many which may fall within the experience of the suffering Saints of God, I shall observe unto you twenty *several Lessons*, most whereof,

whereof, like the teeth of the Spouse, you shall see will bear twins; or if any of them should fail, the rest will more then make up the account: which when I have presented *at large*, I shall then *contract* into three *summary* and *comprehensive* Instructions, which will contain the *substance* of all. Can. 6. 6.

20 Lessons which God teacheth by affliction.

The first Lesson which God teacheth by Affliction, is, *Compassion towards them which are in a suffering condition.* Truely we are very prone to be insensible of our brethrens sufferings, when we our selves *are at ease in Zion*: Partly by reason of that *sensuality* which is in our natures, *reigning* in carnal men, and *dwelling* even in the regenerate themselves, whereby we let out our hearts so inordinately to our own comforts, as to quench the tenderness and sense which we ought to have of the miseries and hardships of other men. Partly out of the *delicacy of self-love*, which makes us unwilling to sowre the relish of our own sweet

1 Lesson Compassion towards sufferers.

fruitions with the bitter taste of strangers afflictions. Partly through *sluggishnesse and torpor of spirit*, which makes us unwilling to rise up from the bed of ease and pleasure to travel in the enquiry of the state of our Brethren either abroad or at home; so that (as the Apostle saith in another case) *we are willingly ignorant*, and are not onely *strangers*, but are *content to be* strangers to their miseries and calamities.

One way or other, even Christians themselves, and such as are *truly* so called, are more or lesse guilty of the sin of the Gentiles; Rom. 1. 31. ἀστόργους & ἀνελεήμονας. *without natural affection, unmerciful*, without bowels, without compassion.

Hence you may find, that it was one of the *errands* upon which God sent *Israel* into *Egypt*, that in the *Brickilns*, there their hard hearts might be *softned* and *melted* into compassion towards strangers and captives. Therefore when God had turned their Captivity, that was one of the first *lessons* of which he puts

puts them in mind, *Thou ſhalt not oppreſſe a ſtranger*, there's the duty; which though *negatively* expreſt, yet (according to the Rule of interpreting the Commandments) doth include all the *affirmative duties* of mercy and compaſſion: and the *motive* follows, *for you know the heart of a ſtranger*: How came they to know it? *Seeing ye were ſtrangers in the land of Egypt.* As if God had ſaid, I ſent you on purpoſe into *Egypt*, that by the experience of your own ſufferings and miſeries you might learn as long as you live to lay to heart the anguiſh and agonies of ſtrangers and captives, that whenſoever you ſee a ſtranger in your habitations, you may ſay, *O here is a poor Sojourner, 'an Exile, I will ſurely have mercy 'upon him, and ſhew him kindneſs, for 'I my ſelf have been a ſtranger and 'a bondſlave in Egypt; I know by ex-'perience what a fearful, trembling, 'bleeding heart he carrieth in his 'boſom*, &c.

And upon this very account God ſtill brings variety of afflictions &

sorrows upon his own children; he suffereth them to be plundred, banished, imprisoned, reduced to great extremities, that by their own experience they may learn *to draw out their bowels* towards such objects of pity; that they might say within themselves, *I know the heart* of this afflicted Soul, I know what it is to be plundred, to be rich one day, and the very next day to be stript naked of all ones comforts & accommodations: I know what it is to hear poor hunger-starved children cry for bread, and there is none to give them; I know what it is to be banisht from deerest relations, to be like arms and legs, torn out of the body, and to lie bleeding in their separation: I know what it is to be cast into prison, to be lockt up alone in the dark, with no other company but fears and sorrows; I know what it is to *receive the sentence of death in our selves*, &c. Shall not I pity, & pray, and pour out my soul over such as are bleeding and languishing under the like miseries! And this

Haud ignara mali, miseris succurrere disco. Dido. Virgil.

this Argument yet makes deeper impression, when a Christian compares & measures his lighter burden of affliction with anothers more grievous yoke, and reasons thus within himself; 'Imprison-'ment was grievous to me, and yet 'I enjoyed many comforts and ac-'commodations, which others have 'not; I had a sweet chamber, and a 'soft bed, when some poor Mem-'bers of Jesus Christ, in the *Spa-'nish Inquisition*, and the *Turkish sla-'very*, are *cast into the Dungeon*, and 'sink, with *Jeremiah*, *into the mire*; 'their feet are hurt in the stocks, and 'the irons do enter into their soul; 'others lie bleeding and gasping 'upon the cold ground with their 'undrest wounds, exposed to all 'the injuries of hunger and naked-'nesse in the open air. I saw the 'face of my Christian friends, *some-'times*, enjoyed refreshment in 'converse with deerest relations, 'while some of Gods pretious peo-'ple are cast into dark and stink-'ing prisons, and do not see the 'face of a *Christian*, not of a *man*

'possibly in five, ten or twenty 'years together, unless it be of 'their *tormentors.* I had fresh dyet 'every day, not only for *necessity,* 'but for *delight,* while other pre- 'cious servants of God want their '*necessary bread,* lie starving in the 'doleful places of their sorrowful 'restraint, and would be glad to 'eat bread that fals into the loath- 'some excrements of Nature, and 'perhaps (for extremity of hun- 'ger never stand to wipe it; pos- 'sibly, forced to rake dead & stink- 'ing carkasses out of their graves 'for their sorrowful food, to eat 'the *fruit of their own loyns,* yea to 'feed on their *own dung,* and drink 'their *own pisse,* &c. Oh shall not 'my bowels yern, and my compas- 'sions be rouled within me, to- 'wards such Objects of misery 'and compassion?

Truly Brethren, we see it daily in case of the *Stone, Toothach, Gout, Strangury,* and the like evils, how experience doth melt the heart into tears of sympathy and fellow-feelings, while strangers to such suffer-

ſufferings ſtand wondering at, and almoſt deriding the heart-breaking laments of poor wretches. Brethren, that you may not wonder at this, conſider I beſeech you what the Apoſtle ſpeaks of Chriſt himſelf: *It behoved him in all things to be made like unto his Brethren, that he might be a mercifull and faithfull high Prieſt, in things pertaining to God.* And again. *We have not an high Prieſt which cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are.* And Chap. 5. 2. *Who can have compaſſion,* &c. *For that he himſelf alſo is compaſſed with infirmities.*

Heb. 2. 17.

Chap. 4. 15.

A man would ſay within himſelf, Why what need had the Lord Jeſus to inveſt himſelf with a body of fleſh to know the infirmities of our nature, ſince he was God, and knew all things? Nay, but my Brethren, it ſeems the knowledge which Chriſt had *as God*, was different from that knowledg which he had *as man*; that which he had as God was *intuitive*; that which

which he had as man, was *experimental*; *experimental* knowledge of misery, is the *heart-affecting* knowledg; and therefore Christ himself would intender his own heart, *as Mediator*, by his *own sense* and *feeling*: And if the Lord Jesus, who was *Mercy it self*, would put himself into a suffering condition, that he might the more sweetly and affectionately *act those mercies* towards his suffering Members; how much more do we, that by nature are *cruel* and *incompassionate*, need such practical teachings to work upon our own hearts! Certainly we cannot gain so much sense of the Saints sufferings by the most artifical and skilful relation that the tongue of men and Angels is able to express, no nor by all our *Scripture-knowledge, th ugh sanctified*, as we do by one dayes experience in the school of Affliction, when God is pleased to be the *School-master*.

This is one end why God sends us thither, & the first Lesson we learn by Affliction. *sc. Sympathy* with and *compassion* to, our suffering Brethren.

I come

I come to the ſecond Leſſon.

2 Leſſon, 1 to prize earthly comforts more.

And that is, *By Chaſtiſements God doth teach us how to prize our outward mercies and comforts more, and yet to dote upon them leſſe; to be more thankful for them, and yet leſſe enſnared by them.* This is a Myſtery indeed to Nature, a Paradox to the World; for naturally we are very prone either to *ſlight*, or to *ſurfeit*; and yet (it is ſad to conſider) we can make a ſhift to do both at once; we can *undervalue* our mercies even while we *glut* our ſelves with them, and *deſpiſe* them even when we are *ſurfeiting* upon them. Witneſs that inculcated caution by *Moſes* and *Joſhua*, *When thou haſt eaten and art full, take heed thou forget not the Lord thy God.* Behold, while men *fill themſelvs* with the mercies of God, they *can neglect the God* of their mercies: When God is moſt liberal *in remembring* us, we are moſt prone *to forget* God. Now therefore that we may know how to put a due eſtimate upon mercies, God often *cuts us ſhort*, that we may learn.

Deut. 8. 10, 11, 12, and 6. 11, 12.

learn to prize that by *want*, which our fooliſh unthankful hearts *ſlighted* in the *enjoyment*. Thus the Prodigal, who while yet at home, could deſpiſe the rich & well-furniſht table of his father; when God ſent him to ſchool to the *Swine-trough*, could value the bread that the Hinds did eat; *How many of my fathers hired ſervants have* Bread *enough, and to ſpare*! He would have been glad of the reverſion of broken meat that was caſt into the *common-basket*.

Luk. 15. 17.

I do not believe *David* ever ſlighted the Ordinances, yet certainly he never knew ſo well how to *eſtimate* them, as when he was baniſht from them; then a *Porters place*; the *Sparrows neſt*, and the *Swallows neighbourhood* to the Altar of God, were matters of envy to him: The remembrance of the *company of Saints*, the *beauty of the Ordinances*, and the *preſence of God*, fetcheth tears from his eyes, and groans from his heart, in his ſorrowful Exile: *When I remember theſe things, I pour out my ſoul in me,*

Pſal. 8. 4. Pſal. 42. 5 & 110. 3. Pſal. 63. 2. Pſ 1. 42. 4.

me, &c. *My tears are my meat day and night*. Oh how amiable are the *Aſſemblies* of the *Saints*, and the *Ordinances* of the *Sabbath*, when we are deprived of them! *In thoſe dayes the word of the Lord was precious*: What days were thoſe? It followeth, *There was no open Viſion*. *Word*, and *Prophets* were precious when *they were not*. *Want* will teach us the *worth* of mercies. Our liberties and deareſt relations, how cheap and trivial things are they while we poſſeſs them without any check or reſtraint? While we have the keeping of our mercies in our own hands, we make but ſmall reckoning of them. Oh, but let God threaten a *divorce* by death or baniſhment, let *Task-maſters* be ſet over us and our comforts, who ſhall meaſure out unto us at their own pleaſure; let us be lockt up a while under cloſe impriſonment, and there be kept faſting from our deareſt enjoyments, then the ſight of a friend through an *iron grate*, the exchange of a few common civilities with a yoke-fellow under

Verſe 3.

1 Sam. 3. 1.

Sen. Ep. *Carendo potius quam fruendo.*

the

the correction and controul of a ſtranger, how ſweet and pretious when as months and years of arbitrary enjoyments are paſt through and we ſcarce ſit down to reflect one ſerious view upon our mercies; ſeldom ſpread them before the Lord in prayer, or ſend up one thankful Ejaculation to God by night upon our beds, in this or the like manner; 'Lord, what 'mercy is this which I enjoy in 'my *yoke-fellow, children, friends,* 'liberty, eſtate, comforts and accom-'modations of all ſorts, not for ne-'ceſſity onely, but for *delight*, while 'others, better then I, languiſh 'under an unequal yoke, have 'great rebukes in their children, 'are ſeparated from friends, de-'ſpoiled of their eſtates, impriſon-'ed, baniſht, afflicted, deſerted, 'tormented! How comes it to 'paſſe that ſo much mercy falls to 'my ſhare? that I *want nothing*, 'while others have *nothing*? &c. Oh how rarely dow we entertain ſuch diſcourſes with our own hearts, but paſſe by mercies as common

common things, ſcarce worth the owning? whereas in the houſe of bondage, in a Land of Captivity, the *lees* and *dregs* of thoſe mercies will be precious, which while the *Veſſel* ran *full* and *freſh* we could hardly reliſh: In famine the very *gleanings* of our comforts are better then the whole *Vintage* in the years of plenty.

2. Not to ſurfeit on them.

And then ſecondly, As God teacheth us to prize our mercies, ſo by affliction alſo *he doth teach us moderation in the uſe of them*, while we *value*, not to *ſurfeit*. And indeed it is the inordinate uſe of outward comforts which renders us unfit to prize them; we loſe our *eſteem* of mercies in *exceſſe*: Surfeits doe uſually render thoſe things *nauſeous*, which formerly have been our *delicacies*: By our exceſſes in Creature enjoyments, *Reaſon* is drowned in *ſenſe*, *Judgement* extinguiſh't in *appetite*, & the affections being blunted by commonneſſe of exerciſe, even pleaſures themſelves become

Ex conſuetudine hebeſcunt affectus & fit prava voluptas dol. r.

become a burden. Surely the excessive letting out of our selves to sensual fruitions, is both a *sin* & a *punishment*, while thereby we lose both the *creature*, and *God*, and *our selves* at once.

Now this distemper God doth many times cure by the sharp corrosive of affliction, and by *hardship* teacheth us *moderation*. Partly by *inuring us to abatements and wants*, whereby that which at first was *necessity*, afterwards grows to be our *choice*: Hence saith the Apostle, Phil. 4. 12. *I have learned to want*; how? why *God had taught him* to live of a little: By feeding of us *sparingly*, God abates and slackens the *inordinacy* of the appetite. Partly, and especialy, God takes off our heart from inordinate indulgencies in a suffering condition, *by discovering richer and purer satisfactions in Jesus Christ*. It is Gods designe by withdrawing the Creature, to *invite*, and *fix* the Soul upon *himself*: The voyce of the Rod is, *O taste and see how good the Lord is*; which when the Soul hath once perceived,

ved, thruſting the creature away with contempt and indignation, it opens it ſelf to God, ſaying, *Whom have I in heaven but thee? and there is none upon earth that I deſire in compariſon of thee.* Surely it was in the School of Affliction that *David* learned that Leſſon, even when the *wicked proſpered*, and himſelf, with the reſt of the godly, *were plagued all the day long, and chaſtened every morning.* Pſ. 73. 25. Verſe 14.

This is the ſecond, and an happy *Leſſon*, *ſc.* to *prize* comforts more, and yet *prey* upon our comforts leſſe.

A third Leſſon, which God teacheth by his Chaſtiſements, is, *Self-denyal*, and *obedientiall ſubmiſſion to the Will of God.* 3. Leſſon, Self-denyal.

In our proſperity we are full of our own wills, and uſually we give God *counſel* when God looks for *obedience*, as if we could tell God how it might have been better; and ſo we *diſpute* our croſſe when we ſhould take it up; but now *ferendo diſcimus perferre*, by bearing a little, we learn to bear more; *the*

tryal

Jam. 1. 3. *tryal of our faith worketh patience:*
the more we suffer, the more God fits
us to suffer: partly *by working us off*
from our own wills: folly is bound up
Pro. 22. 15 *in the heart* of Gods *children*, as
well as our own; *but the rod of*
correction driveth it far from them.
God fetcheth out the stubborn-
nesse and perversnesse of our spi-
rits by the *Discipline of the Rod*:
So that before he hath done with
us, we have not a will to lift up a-
gainst his Will. And surely, as we
say to our children, *Oh, 't is a good*
Rod, which breaks us of our stomacks.
Partly *by inuring us to the Crosse*:
The Bullock *unaccustomed to the*
yoke, is very *impatient* under the
hand of the husbandman; but after
he is inured to labour, he willing-
ly puts his neck under the yoke:
and so it is with Christians, after a
while the yoke of affliction begins
to be well setled, and by much
bearing we learn to bear with
quietnesse: A new Cart maketh a
great noise and squeaking, but
when once used, it goeth silently
under the greatest load. *Non*
murmu

murmur ſo much at ſufferings as they who have ſuffered leaſt. It is not the *weight* of any *affliction* which rendreth it *intolerable*, but our own effeminacy: whereas on the contrary, we ſee many times that they are moſt patient, who have the heavieſt burden upon their backs. *He ſitteth alone, and keepeth ſilence, becauſe he hath born it upon him: q.d.* He is *patient* becauſe he is *acquainted* with ſorrows: When people cry out, Oh, *never ſuch ſufferings as mine*, it is an argument they are *ſtrangers* to afflictions. Partly alſo becauſe by chaſtiſements *God works out by degrees the delicacy of ſpirit* which we contract in our proſperity; mercy makes us tender: They who are alwayes kept in the warm houſe, dare not put their head out of doors in a ſtorm: none ſo unfit for ſufferings as they that have been alwayes dandled upon the knee of Providence: The moſt delicate conſtitutions are moſt unfit for hardſhip. But laſtly, and chiefly, this comes to paſſe becauſe *by ſuffering we come to taſte the*

Nihil tolerabile videtur non quia dura, ſed quia molles patimur, Sen. de ira, l. 1. c. 2

Lam. 3 28

Heb. 2. 1.

the fruit of ſufferings. No chaſtning for the preſent ſeems joyous, but grievous: At firſt Chaſtiſements ſeem very bitter, *but afterwards it yieldeth the peaceable fruits of righteouſneſſe unto them which are exerciſed thereby.* The fruit of patience is not found at the firſt brunt, but after we are well exerciſed and acquainted with a ſuffering condition: Affliction is the true *moly*, though *the root be bitter*, yet *the fruit is ſweet*; there is *meat* in the *eater*, out of the *ſtrong* comes *ſweetneſſe*: and then when the Soul begins to taſte the ſweet fruit which grows upon that bitter root, it ſayes with the Church
Lam. 3.26 in the *Lamentations*, *It is good that*
27. *a man ſhould both hope, and quietly wait for the Salvation of the Lord: it is good that a man ſhould bear the yoke in his youth*: *i. e.* I ſhall not be a loſer by my ſufferings, I ſee the *fruit* will abundantly compenſate the *ſmart* of a ſuffering condition.

Thus, I ſay, one way, or other God works his children into

ſwee

sweet obediential frame by their sufferings. Even of Christ himself, the Son of God by nature, it is said, *He learned obedience by the things which he suffered*: He *experimentally* came to know what it was to be subject to the Will of his Father. It is most properly true of the adopted children, they learn obedience by the things which they suffer, and that not onely in a *passive*, but in an *active* sence. By *suffering* Gods Will, we learn to *do* Gods Will: God hath no such obedient children, as those whom he nurtures in the School of Affliction. At length God brings all his Scholars to subscribe, *What God will, When God will, How God will: Thy Will be done on Earth, as it is in Heaven.* A blessed Lesson. Heb. 5. 8. ἔμαθεν, ie. reipsa expertus est.

A fourth is, *Humility and Meekesse of spirit.* 4 Lesson Humility.

It is one of Gods designs in affliction, *to hide pride from man*; to spread sackcloth upon all his glory, that so man may see no excellency in all the Creature Job 33. 12

wherein

wherein to pride himself. *God led Israel fourty years in the wilderness to humble them*: By the Thorns of the wilderneſſe God prickt the bladder of pride, and let out the windineſſe of ſelf-opinion that was in their hearts. Proſperity naturally makes men ſurly and ſupercilious toward their poor brethren; *The rich anſwers roughly*: Even while *the poor uſeth intreaties*, i. e. while he maketh his addreſſes to him with all humility and obſervance, he holds up his head, or turns his back upon him with ſcorn and contempt, and thinks himſelf too good to give his poor neighbour a ſoft and peaceable anſwer: *Lo quuntur lapides*, they ſpeak hard things; theſe roughcaſt *Nabals*, man cannot tell how to ſpeak to them. Pride is an humor which naturally runs in our veins, and is nouriſhed by eaſe & proſperity. Chriſtians themſelves are apt to grow proud of their revelations. Mercies are too ſtrong a liquor for weak ſpirits. And therefore to

Pro. 18. 23

Riches make men proud, but poverty humbleth the heart.

tam

ame this pride of ſpirit that is in
nan, God takes him into the houſe
f Correction, puts his feet in the
ocks, and there teacheth him to
now himſelf: *He humbled thee,* Deut. 8. 3.
nd ſuffered thee to hunger; Hunger
rought down *Iſraels* ſtomack, and
did eat out that proud fleſh which
egan to rankle. Therefore, after
great enjoyments uſually we meet
with afflictions: *Pauls* thorn in the
fleſh after his Rapture; and *Jacobs*
halting after wreſtling with God:
or elſe our hearts would never be
kept ſteady. Hence it is, that if you
take the children of God either
yet in, or newly come out of the
furnace of affliction, you ſhall ob-
ſerve them to be the tameſt, meek-
eſt creatures upon the earth: as it
is ſaid of the *new Convert*, *Iſai.* 11.
6. *A little child may lead them*:
whereas before, it may be, they
were ſo ſtiff and high in the inſtep,
that an Angel of God could not
tell how to deal with them; now
the meaneſt of Gods Miniſters or
Servants may reprove and coun-
ſel, &c. *A little child may lead them.*

2 Sam. 12. 31. That *David* whom *Sin* made so fierce, that he put his poor *Ammonitish* prisoners and captives to death in cold blood, yea tormented them to death with saws and harrows, and axes of iron, and burnt them alive in fiery Brick-kilns; Him did banishment & persecution make so tame, that not

Psal. 141. 5. only *the righteous might reprove him*, but even the *wicked* might *reproach him*, and he holds his peace; or if he speak, they be words of patience and submission: *So let him curse, because the Lord hath said, Curse David.*

1 Sam. 16. 10. At another time, seven days sickness of a dying child,

Chap. 12. 16, 17. humbleth him even with the dust. A man by trouble comes to know his own heart, which in prosperity he was a stranger to; seeth the weakness of his grace, and the strength of his corruption; how nothing is weak but grace, nothing strong but sin; and this lays him in the dust: *O wretch that I am?* And truly, when a man hath learned this lesson, he is not far from deliverance. *Seek the Lord all*

ye

e meek of the Earth, seek righteouſneſs; ſeek meekneſs, it may be, ye ſhall be hid in the day of the Lords anger. This is Gods deſign, firſt, to *meeken* his people *by affliction*, and then to *ſave* them *from affliction*: *For the Lord taketh pleaſure in his people; he will beautifie the* Meek *with* Salvation. Zeph. 2. 3. Pſal. 149. 4.

Fiftly, God by affliction *diſcovers unknown corruption in the hearts of his people.* He led thee through the wilderneſs theſe forty years, to humble thee, and to prove thee, *to know what was in thy heart*; *i. e.* to make thee know what was in thy heart; what pride, what impatience, what unbelief, what idolatry, what diſtruſt of God, what murmur, what unthankfulneſſe was in thy heart: and thou never tookeſt notice of it. I tell you Chriſtians, ſin lieth very cloſe and deep, and is not eaſily diſcerned, till the fire of affliction comes and makes a ſeparation of the *precious from the vile.* The furnace diſcovers the droſſe which lay hid before. *What ſhall I* 5 Leſſon, Diſcovery of corruption. Deut. 8. 2.

Jer. 9. 7. *do* (ſaith God) *for the daughter of my people?* they are exceeding bad, and they know it not: *What ſhall I do with them? I will melt them and try them:* into the furnace they ſhall, and there I will diſcover themſelves to themſelves, and ſhew them what is in their hearts. In the furnace we ſee more corruption, and more of corruption, then ever appeared or was ſuſpected. Oh, ſaith the poor ſoul, whom God hath taught in the ſchool of Affliction; 'I never 'thought my heart ſo bad as now 'I ſee it is; I could not have be-'lieved the World had had ſo 'much intereſt in my heart, and 'Chriſt ſo little: I did not think 'my Faith had been ſo weak, and 'my Fears ſo ſtrong: I find that 'Faith weak in danger, which I 'had thought had been ſtrong out 'of danger: little did I think the 'ſight of death would have been ſo 'terrible; parting with neareſt 'friends and deareſt relations ſo 'piercing: Oh, how unskilful and 'unwiſe am I to manage a ſuffering

'con-

'condition, to diſcern Gods ends,
'to find out what God would have
'me to do; to moderate the vio-
'lences of mine own paſſions, to
'apply the counſels and comforts
'of the Word for their proper ends
'and uſes! Oh, where is my pati-
'ence, my love, my zeal, my re-
'joycing in tribulation? Ah, did
'*I* ever think to finde my heart ſo
'diſcompoſed, my affections ſo out
'of command, my graces ſo to ſeek
'when *I* ſhould fall into divers
'temptations? what a deal of ſelf-
'love, pride, diſtruſt in God, crea-
'ture-confidence, diſcontent, mur-
'mur, riſing of heart againſt the
'holy and righteous Diſpenſations
'of God, is there boyling and fret-
'ting within me! *Wo is me, what an*
'*heart have I?*

And beſides all this, in the hour of temptation, God brings old ſins to remembrance: *We are very guilty concerning our brother*, could *Joſephs* brethren ſay, twenty years after they had ſold him for a ſlave, when they were in danger to be queſtioned for their lives (as Gen. 42. 21.

they feared) And thus when the *Israelites* cry to God in their sore distresse, for rescue and deliverance, God puts them in mind of their old *Apostasies: Ye have forsaken me, and served other Gods,* &c. *Go and cry to the gods whom ye have chosen.* Suffering times are times of bringing sin to mind: *If they bethink themselves in the Land whither they were carried captives*; Heb. *If they bring back to heart.* Captivity is a time of turning in upon our selves, and bringing back to heart *our doings which have not been good in Gods sight:* Thus *David* under the Rod could call himself to account, *I thought on my wayes and turned my feet,* &c.

Jud. 10. 13. 14.

1 Kin. 8. 47

Psal. 119. 59.

This now is another Lesson which God teacheth by affliction; and it is of great use to humble us, and to empty and out us of our selves, to make us fly to Jesus Christ for *righteousnesse and strength.* In a word, God lets us see what is *crooked*, that we may *streighten it*; what is *weak*, that we may *strengthen* it; what is *wanting*

Isai. 45. 24.

ing that we may *ſupply* it; what is *lame, that it may not be turned out of the way, but that it might rather be healed.*

Sixthly, *In the School of affliction God doth teach us to pray.* They that never prayed before will pray in affliction. *Lord, in trouble they have viſited Thee: they poured out a prayer when thy chaſtening is upon them.* They that kept their diſtance with God before, yea that *ſaid to the Almighty, depart from us*; in their affliction can beſtow a *viſit* upon God; *in trouble they have* Viſited *thee:* and they that never prayed before, or at leaſt did but now and then *drop* out a ſleepy ſluggiſh wiſh, can now *pour out a prayer* when *chaſtiſement* is upon their loyns. [a] *Rebels*, [b] *Fools*, [c] *Mariners*, even the *worſt of men*, can cry to God *in their trouble.* The very *Heathen Mariners* fall to their prayers in a *ſtorm*, and can *awaken* the *ſleepy Prophet* to this duty: *What meaneſt thou, O ſleeper? ariſe and call upon thy God.* Hence we uſe to ſay, *He*

6 Leſſon, Prayer.

Iſa. 26. 16.

a Pſal. 107. 11. b 17. c 23.

Jonah 1. 5, 6.

Qui neſcit orare diſcat navigare.

that cannot pray, let him go to Sea. Thus *I* ſay affliction opens dumb lips, and untyeth the ſtrings of the tongue to call upon God.

But whom God teacheth in affliction, they learn to pray in another manner, *more frequently, more fervently.*

Firſt, *more frequently*; Gods people are veſſels full of the ſpirit of prayer, and affliction is a piercer, whereby God draws it out. *For my love they are my adverſaries, but I give my ſelf unto prayer,* Pſal. 109. 4 *David* was alwayes a praying man, but now under perſecution he did *nothing elſe*; *I give my ſelf unto prayer:* as wicked men *give themſelves up* to their wickedneſſe, ſo *David gave himſelf up* to prayer, he made it his *Work*. Hence you may obſerve, that moſt of all the *Pſalms* are nothing elſe almoſt but the runnings out of *Davids* ſpirit in prayer under variety of afflictions and perſecutions; as his troubles were multiplied, ſo his prayers did multiply. The holy man was never

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in that condition wherein he could not pray, *&c.* Alas, it is ſad to conſider, that in our peace and tranquility we pray arbitrarily by fits and ſtarts, many times we ſuffer every trifle to come and juſtle out prayer; but in affliction God keeps us upon our knees, and (as it were) *tyeth the ſacrifice to the horns of the altar.*

And as he teacheth us to pray more *frequently*, ſo alſo to pray more *fervently*. Even of Chriſt himſelf it is ſaid, that *being in an agony, he prayed more earneſtly*; more *intenſively*: he prayed till he *ſweat again*; yea till he ſweat *great drops of blood*: he ſweltred out his ſoul through his body in prayer; the reaſon whereof was, becauſe he had not only the *pangs of death*, but the ſenſe of his *Fathers wrath* to conflict withal: And ſo it is with Believers many times; *outward afflictions* are accompanied with *inward deſertions*. So it was with *David*, Pſal. 22. and 116. 3, 4, *&c.* And then he gathers up all his ſtrength to

Luk. 22. 44. ἐκτενέστερον, *intentius.*

prayer, and like a true son of *Jacob wrestleth with God, and will not let him go till he gets the blessing*, Psal. 143. 6, 7, &c.

Truly Christians, those prayers wherewith you contented yourselves in the day of your peace and prosperity, will not serve your turn in the hour of temptation: Then you will call to mind your short, slight, cold, dead, sleepy, formal Devotions in your Families and Closets, and be ashamed of them: Then you will see need of praying over all your prayers again, and *stir up your selves* Isa. 64. 7. *to take hold upon God.* Indeed for this very end God sends his people into captivity, that he may draw out the spirit of prayer, which they have suffered to lie dead within them. *O my Dove!* Cant. 2. 14 *that art in the clefts of the rock, in the secret places of the stairs, let me see thy countenance, let me hear thy voice; for sweet is thy voice, and thy countenance is comly.* Christs Dove never looks more beautiful in his eyes, then when her cheeks

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are bedewed with tears; nor ever makes sweeter musick in his ears, then when she mourns to him, out of the rock, and from under the stairs, in a dark and desolate condition: then saith Christ, *thy countenance is comely, and sweet is thy voice.*

Seventhly, *By Correction God brings the Children of Promise into more acquaintance with the Word. He teacheth them out of his Law.* As here: *It is good for me that I have been afflicted, that I might learn thy Statutes.* God sent *David* into the School of Affliction, there to learn the *Statutes of God.* By Correction the people of God learn. 7 Lesson, Acquaintance with the word.

1. *To converse with the Word of God more abundantly.*
2. *To understand it more clearly.*
3. *To relish it more sweetly.*

First, By affliction they come *to converse with it more abundantly.* It is their *duty* at al times to study the Word; *To let it dwell richly in them in all wisdom:* Job esteemed *the words of Gods mouth more then* Colos. 3. 16.

his

his necessary food. And it is their *happinesse* as well as their *duty*: *Blessed* is the man that walketh not in the counsel of the ungodly, *but his delight is in the Law of the* Psal. 1. 1, 2. *Lord, and in his Law doth he meditate day and night.* But what through distraction without, and distemper within, the Children of God many times grow strangers to their Bibles, they suffer diversions to interpose between the Word and their hearts; and as they pray arbitrarily, so they read arbitrarily, and suffer their Bibles to lie by the walls while they are taken up with other entertainments in the World: and therefore God is forced to deal with them as we do with our children, to whip them to their Books by the Rod of Correction: *It is good for me that I have been afflicted, that I might learn thy Statutes.* When they are cast out by the *World*, then they can run to the *Word*. *Princes did sit and speak a-* Psal. 119. 23. *gainst me*; i. e. *they sat in Council* to take away his life, that they might

might condemn him as a Traytor againſt *Saul*: and what did he in the mean time? it follows, *but thy ſervant did meditate in thy Statutes.* And again, *Princes have perſecuted me without cauſe, but my heart ſtandeth in awe of thy word.* Verſ. 161. While the perſecutors are conſulting with the Oracles of Hell to ſin againſt *David*, *David* is conſulting with the Oracle of Heaven, that he might not ſin againſt God: *My heart ſtandeth in awe of thy Word:* while they *ſinned and feared not*, David *fears and ſins not.*

2. They learn by affliction *to underſtand the word more clearly.* As it was with the Diſciples in reference to Chriſt his Reſurrection; the Reſurrection of Chriſt was a lively Comment upon the Prophecies of Chriſt: *Theſe things underſtood not his Diſciples at the firſt, but when Jeſus was glorified, then remembred they theſe things*; *i. e.* they remembred them *underſtandingly*, they remembred them *believingly*, they knew what they meant: So it is with the people Joh. 12. 16.

of

of God many times in reference to Affliction; *the Rod expounds the Word, Providence sometimes interprets the Promise.* The Children of God had never understood some Scriptures, had not God sent them into the School of Affliction: then they can remember *how it is written, &c.* they can bring Gods *Word* and Gods *Works* together.

3. *Affliction makes them relish the Word more sweetly.* In prosperity many times we suffer the luscious contentments of the World so to distemper our palates, that we cannot relish the Word, taste no more sweetnesse in it *then in the white of an egge*, as *Job* speakes in another case: But when God hath kept them for weeks, and moneths, and years it may be, fasting from the Worlds dainties, when they are throughly hunger-bitten in the creature; then, *How sweet are thy Words to my taste! sweeter then honey to my mouth:* They are the words which *David* spake in his affliction, witnesse verse 23. *cum* 24. *Princes did sit and speak against me,*

Psal. 119 103.

me, but thy servant did meditate in thy Statutes: and what follows? *thy Testimonies are my delight.* And verse 161, with 162. *Princes have persecuted me without a cause, &c. I rejoyce at thy word as one that findeth great spoil.* The *Rod* did sweeten the *Word:* It is *my delight, my joy,* a nest of sweetnesses. *The full soul loatheth the Honey-comb:* When we are filled with Creature-comforts, we nauseate many times the very Word it self, which is *sweeter then the honey or honey-comb: but to the hungry soul every bitter thing is sweet.* Let God famish the World round about us, then how cordial is Scripture-consolation? How precious are the promises! Oh, said a gracious woman reduced to great straits, *I have made many a meals meat upon the Promises when I have wanted bread.* Prov. 27. 7

The Word is never so sweet as when the World is most bitter; and therefore doth God lay mustard upon the *teats* of the World, that we might

go

Isa.66.12. go to the *breſts of the Word*, and there *ſuck and be ſatisfied with the milk of conſolation. This is my comfort in my affliction, for thy Word hath quickened me.* Pſal. 119. 50. Bleſſed be God for that Correction which *ſweetens* the Word unto us.

8 Leſſon, The need of ſound Evidence for Heaven.

Eightly, God by bringing his people into troubles, eſpecially if life-threatening dangers, *doth ſhew them the neceſſity of ſound Evidence for Heaven and Happineſſe.* Alas, with what eaſie and ſlight Evidences do we often content our ſelves in the time of our proſperity, when the Candle of the Almighty doth ſhine in our Tabernacles; when all is peace and quiet round about us! The heart being taken up with other fruitions, we want either *time* or *will* to purſue the tryal of our own eſtates. People minde onely what will ſerve their turn for the preſent, and quiet their hearts, that they may follow their pleaſures and profits with the leſſe regret; and there-

therefore, to ſave themſelves a labour, they take that for evidence, which the ſluggiſh carnal heart wiſheth were ſo. But now in the hour of temptation, fig-leaves will cover nakedneſſe no longer; nothing will ſerve the turn, but what will be able to ſtand before God, & endure the tryal of fire in the day of Chriſt: Oh then, one clear & unqueſtionable evidence of intereſt in Chriſt, and the love of God, will be worth ten thouſand worlds: Shadows and appearances of grace will vaniſh before the ſearcher of hearts. It muſt be *perfect love* that will *caſt out fear*: *Truth* and *ſoundneſſe* of grace onely can give *boldneſſe in the day of judgement*. Ah, what idle & deceitfull hearts have we in the midſt of us, that can take up with looſe conjectures, go to the Word and Sacrament with thoſe evidences, upon which we dare not venture to dye? And yet *good and upright is the Lord that will teach ſinners his way*; that by the thunder-claps of his righteous judgements will awaken the vain

1 John 4. 17.

Pſal. 25. 8.

creature

creature out of those foolish dreams, in which if they should die, they were undone for ever. Well, let us be still urging and pressing this question upon our own Souls; *'Will this faith save 'me when I come to stand before the 'Throne of the Lamb? Will this love 'give me boldnesse in the day of 'Judgement? Will this Evidence 'serve my turn when I come to die?* Oh Christians, let us be afraid to lie down with that Evidence in our *beds*, wherewith we dare not lie down in *our graves*.

9 Lesson, What an evil thing it is to grieve the Spirit.

A ninth is this; In the time of our trouble God causeth us to see *what an evil and a bitter a thing it is to grieve the good Spirit of God.* When we are in the bitternesse of our spirits, and want the Comforter, then we begin to call to mind how oft we have grieved the spirit, which would have been a comforter to us, and have *sealed us up to the day of Redemption*; and say within our selves, in reference to the spirit of God, as sometime the sons of *Jacob* said one to another in

reference to *Joſeph*; *We are verily guilty concerning our brother, in that we ſaw the anguiſh of his Soul, when he beſought us, and we would not hear; therefore is this diſtreſſe come upon us.* In ſome ſuch language, I ſay, will the Soul in the hour of temptation beſpeak it ſelf: Ah, I am verily guilty concerning that *tender Spirit of Grace and Comfort*, which hath often beſought me as it were in the anguiſh of his Soul, ſaying, *Oh do not this abominable thing which I hate*: but I would not hear. Is not this *He* whoſe *rebukes* I have *ſlighted*, whoſe *counſels* I have *deſpiſed*, whoſe *motions* I have *reſiſted*, whoſe *warnings* I have *neglected*, whoſe *warmings* I have *quenched*; yea, whoſe *comforts* I have undervalued, and counted them as *a ſmall thing?* Ah wretch, how juſt is it now that the Spirit of God ſhould withdraw? That he ſhould deſpiſe my ſorrows, and laugh at my tears; ſhut out my prayers, *quench my ſmoking flax, and break my bruiſed reed?* How juſt were it that *He*, whom I would

Gen. 42. 21

Res delicata eſt Spiritus ſanctus.

Jer. 44. 4.

no

Psal. 23. 3. *He restoreth my Soul.*

not suffer to be a *Reprover* in the day of my peace, should now refuse to be a *Restorer* of my Soul in the hour of my temptation! How righteous a thing were it, that I, who so often have carried my self strangely to his *Counsels*, should now in my sorrows be a stranger to his *Comforts!* that I, who have walked *in the sparks of mine own kindling, should now at length lie down in sorrow!* Well, if the Lord shall please indeed to bring my Soul out of trouble, and to revive my fainting spirit with his sweet Consolations, I hope I shall carry my self (for the future) more obediently to the counsels and rebukes of Jesus Christ in my Soul, and harken to the least whisperings of the Spirit of Grace.

10 Lesson, Communion with God.

A tenth Lesson, by Chastisements *God draws the Soul into sweet and near Communion with himself.* Outward prosperity is a great snare to our Communion with God: Partly, because by letting out our affections inordinately to the Creature, we suffer the World

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to come in between God and our hearts, and ſo intercept that ſweet and conſtant traffick and intercourſe which ſhould be between God & our ſouls. *Gods people offend moſt in their lawful comforts*, becauſe there the ſnare being not ſo *viſible* as in groſſer ſins, they are the eaſilier taken; we are ſooneſt ſurprized where we are leaſt jealous. Partly, alſo for *want of keeping up our watch* againſt leſſer ſins: While our hearts are warmed with proſperity, we think many times ſmall ſins can do no great harm; but herein we do wofully deceive our ſelves: for beſides that, the leaſt ſin hath the *nature of ſin* in it, as the leaſt drop of poyſon is poyſon; and that in *ſmaller ſins* there is the *greater contempt of God*, in as much as we ſtand out with God for a trifle (as we count it) and venture his diſpleaſure for a little ſenſual ſatisfaction: I ſay, beſides theſe and many other conſiderations, which may render our *ſmall ſins, great provocations*, this is one unſpeakable miſchief, that

ſmall

ſmall ſins intercept our Communion with God, as much as great ſins, and ſometimes more: For whereas great ſins, by making deep wounds upon conſcience, make the Soul go bleeding to the Throne of Grace, and there to mourn and lament, and never to give God reſt, till he gives reſt to the Soul, & by a freſh ſprinkling of the bloud of Chriſt, to recover peace and Communion with God: *Smaller* ſins, not impreſſing ſuch horrour upon the conſcience, are ſwallowed in ſilence with leſſe regret, and ſo do inſenſibly alienate & eſtrange the heart from Jeſus Chriſt. The leaſt hair caſts its ſhadow; a Barly-corn laid upon the ſight of the eye, will keep out the light of the Sun, as well as a Mountain. The eye of the Soul muſt be kept very clear that will ſee God: *Bleſſed are the pure in heart, for they ſhall ſee God.* Little ſins, though they do not *diſturb Reaſon* ſo much as great ſins, yet they *defile Conſcience*, & the Conſcience under defilement (unlamented) is ſhy of God, and God of it.

Mat. 5. 8.

But

But now affliction ſanctified, as it doth deaden the heart of the world, ſo it doth awaken and intender conſcience towards ſin; the ſoul is made ſenſible of her departures from God, and of the bitter fruits of that departure, and now begins to lament after God in *Auguſtin*'s language; Lord, thou haſt made my heart for thy ſelf, & it is reſtleſſe & unquiet till it can reſt in thee, *Return unto thy reſt, O my Soul.* The Soul hath many turnings & windings, but with *Noah*'s Dove, it can finde no place for the ſole of its foot to reſt on, till it return into the *Ark*, from whence it came. And now when the Soul hath been weather-beaten abroad, if God wil pleaſe to put forth his hand, & take it into himſelf; when deareſt relations are become ſtrangers, as *David* complains, if God come & give the ſoul a *viſit*; when the poor creature is *in darkneſſe, and can ſee no light*, then for God to lift up the light of his countenance, & ſhine in a gracious ſmile upon the Soul, and ſay unto it, *I am thy ſalvation*; of what ſweet

Feciſti nos Domine ad te & inquietum eſt cor noſtrum donec requieſcat in te. Aug. Med.

Pſ. 88. 8, 18.

ſweet & unſpeakable refreſhment and conſolation is this to the afflicted ſpirit? And what a gracious condeſcenſion is this in God, that when the Soul by proſperity hath *waxed wanton againſt Chriſt*, and ſported it ſelf in unſpouſe-like familiarities with ſtrangers, Jeſus Chriſt ſhould ſend it into the houſe of Correction, and there by the diſcipline of the Rod correct & work out the wantonneſſe of the fleſh, and when he hath made it meet for his preſence, take it into ſweet and ſocial communion with himſelf again! This is ſtupendious Mercy, & Goodneſs that cannot be parallel'd in the whole Creation.

Jer. 3. 1.

11 Leſſon, The Exerciſe of Grace.

In the eleventh place, *God maketh affliction the exerciſe and improvement of grace.* In proſperity grace many times lieth dead and uſeleſſe in the Soul, which affliction awakens and draweth forth into exerciſe: the *winter* of our *outward comforts* proves not ſeldom the *ſpring* of our *graces*: Froſts and Snow to ſtarve the weeds, and nouriſh the good Corn,

Corn. Though faith and patience be of an univerſall influence into the holy life, *The life I live in the flesh I live by the faith of the Son of God*; yet affliction giveth them *their perfect work*. As had there been no *ſin* in the world, there had been no need of *repentance*; ſo, were there no *ſorrow* in the world, there would be no need of *patience*. Of the times of perſecution it is ſaid, *Here is the patience and faith of the Saints*; that is, now is the time for the Saints of God to exert their faith and patience, patience to *bear*, and faith to *believe*; patience to *wait*, & faith to *reap* the *peaceable fruits of righteouſneſſe*, and to let them have their *perfect work*: there is a work of patience, and there is a perfect work; *The triall of Faith worketh patience*, (*i. e.* the ſufferings whereby our Faith is tryed, as gold is tryed in the furnace,) it worketh, or as the word ſignifieth, it *perfecteth*: The Croſſe exerciſeth, and exerciſe perfecteth, the grace of patience: as ſufferings ariſe, ſo patience ariſeth alſo; *Be*

Gal. 2, 20

Rev. 13. 10.

James 1. 4. Verſe 13.

Κατεργάζεται.

James 5.7. *patient, Brethren, till the coming of the Lord: i. e.* do you bear the affliction till Christ come and take it off: let your patience be of the same extent with your sufferings. As Patience, so *Faith* is not acted onely, but perfected by *temptations*. Some times the Soul finds that Faith *lively* in a suffering condition, which before it questioned whether it were *alive*; or if affliction do not *find* it lively, it *makes* it lively: the same furnace of affliction wherein God *trieth* our *Faith*, he doth *refine* it, and purifieth it more & more from the dross of infidelity. They are the purest acts of faith which the Soul puts forth in the dark: Faith never believes more then Isa. 50.10 when it cannot see, because then the Soul hath nothing to stay it self upon but God. Sense when it seems to help, difficultates the work of faith by doubling of it: *If Reason gives us her hand, she pulls us down:* A man must first believe the *insufficiency* of what he *seeth*, before he can believe the *Allsufficiency* of him that is invisible; *We look not at the things*

things which are ſeen, but at the things which are not ſeen. It is harder to live by Faith in abundance, then in want. The Soul is a ſtep nearer living upon God, when it hath *nothing* to live upon *but God*; yea, and when God is *not ſeen*, he is *moſt believed*. *My God, my God, why haſt thou forſaken me?* Obſerve, and you ſhall find a great deal more of precious faith in that deſertion, then of complaint. 2 Cor. 4. 18. Pſal. 22. 1

For firſt, Under this ſad and dark with-drawment, *Faith keeps its hold*; and though it cannot *ſee*, yet, according to the Command and Counſell, *Iſai.* 50. 10. yet it *truſts in the Name of the Lord, and ſtays upon its God. My God.*

2. And ſecondly, *Faith ſpeaks firſt in this deſertion*; *My God*, before *forſaken:* This was not the method of Senſe, but of Faith, pure Faith: Senſe would have cried out in the firſt place, *why haſt thou forſaken me?* and have left Faith to ſay, *my God*, at leaſure, when ſhe could have recovered ſome ſtrength and revi-

ving: But Faith keeps its precedency; and not only, *Jacob*-like, *holds his brother by the heel*; but, like *Pharez*, breaks forth first; and by a strong, but secret & insensible, impulse of *a Spirit of Adoption*, crieth, *Abba, Father: My God*, &c.

3. Yea (mark it I pray) you have *two words* of *Faith*, for *one* of *Fear*; *Faith* speaks *twice*, before *Sense* can speak *once*; *my God, my God*, for one [*forsaken.*]

אלי *Deus meus fortis.* 4. There is an hidden Emphasis in the Hebrew word; *EL* signifieth a strong God: *Eli, Eli*, my *strong God*, my *strong God*. Faith when weak in it self, fortifieth it self upon the strength of God: *When I am weak, then I am strong*, is the voice of Faith, 2 *Cor.* 12. 10.

5. *Faith speaks confidently*, *My God*, when Sense speaks, as it were, *dubiously*, of being forsaken; and can reason the case with God, about his withdrawing, *why hast thou forsaken me?* As if Faith could discover a ground of interest, to say, *my God*, when it could see *none*, of its being

being deſerted; and therefore humbly begs ſatisfaction from God; *Why haſt thou forſaken me?* So *Job* 10. 2. *Shew me wherefore thou contendeſt with me?*

6. *Faith can pray*, even in deſertion, and *cry* in prayer, cry *loud*; *The word of my Roaring*, verſ. 1. He did not only *ſpeak*, but *cry*; and not only cry, but *roar*; And as he cried *loud*, ſo he cried *long*; *I cry in the day time, and in the night ſeaſon I am not ſilent.* verſ. 2. Day nor night deſerted *David* ceaſed not praying.

7. And laſtly, *Faith ſpeaks both Covenant and Experience.* Covenant, verſ. 3. *Thou art Holy*; by Holineſs is meant in this place, as in divers others, Gods *Faithfulneſſe* in Covenant, His *Covenant-keeping holineſſe.* And *Experience*, verſ. 4. *Our fathers truſted in thee; they truſted in thee, and thou didſt deliver them.* q. d. *thou never ſaidſt to the ſeed of Jacob, ſeek ye me in vain.*

Oh what pure and excellent acts of Faith are here in deſertion! The truth is, thoſe comforts and joys

which the Soul enjoyeth under the ſhines of Gods face and favour, are rather the *rewards* of Faith, then *Faith* it ſelf; rather Chriſts application to the Soul, then the Souls application to Chriſt; and *ſight*, rather then *believing*. What we ſay of Nature, we may ſay of Faith, *Fides vexata prodit ſeipſam*: Let Chriſt vex Faith, as in the woman of *Canaan*, and it will diſcover it ſelf. Firſt Chriſt is *ſilent*; but though He hold his peace, ſhe will not; his ſilence maketh her *cry*, verſ. 23. Chriſt *diſcourageth* her, verſ. 24. but ſhe *worſhippeth* Him, verſ. 25. Yea, Chriſt *reproacheth* her with the name of *a Dog*, but her faith turns even *reproach* it ſelf into an *argument of truſt*; Truth Lord, *yet Dogs eat the crumbs*, &c. Behold *ſilence*, *diſcouragement reproach*, tempt out that faith, which *Jeſus Chriſt* the *Author and Finiſher of Faith* himſelf ſtands and *admireth*; *O woman, great is thy Faith!* verſ. 28. Surely *Faith is never ſo much Faith as in deſertion.*

Natura vexata prodit ſeipſam.

Mat. 15. 28.

Heb. 12. 2

Aſſurance

Aſſurance is a little heaven on this ſide Heaven. Faiths triumphs lie in the midſt of deſpair, and even in this ſence alſo, *Having not ſeen, yet believing, we rejoyce with joy unſpeakable and full of glory.* 1 Pet. 1. 8

Godly ſorrow, how is it enlarged by ſanctified affliction! while that ſtream which was wont to run in the channel of worldly croſſes, now is diverted into the channel of ſin: *I will bear the indignation of the Lord, becauſe I Have ſinned*, &c. Micah 7. 9. Any burden is *light* in compariſon of *ſin*, the very *indignation of God*. The Soul that God teacheth by his chaſtiſements can ſtand under the burden of Gods indignation for ſin, when it cannot ſtand under ſin, which hath kindled that indignation. Ah, crieth *Job* upon the dunghill, *I have ſinned, what ſhall I do unto thee, O thou preſerver of men?* He forgetteth his ſuffering in his *ſin*; he ſaith not, I have loſt all my ſubſtance; I am now upon the dunghill as naked as ever I was born, (ſave that I am clothed with ſcabs,) my friends reproach

me, my wife curseth me, or (that which is worse) she bids me *curse God*; Satan persecutes me, and God himself is become mine Enemy, &c. all this is befallen me; *what wilt thou do unto me, O thou Preserver of men?* But *I have sinned. What shall I do unto thee? &c.* Sufferings lead to sin, and sense of sin swalloweth up sense of sufferings. And what shall I say more? the time would fail to instance in other Graces, Love, Fear, Holinesse, &c.

Isa. 27.9. *By this shall the iniquity of Jacob be purged, and this is all the fruit to* Heb. 12, 10. *take away his sin: He for our profit, that we might be partakers of his holinesse.*

Grace is never more Grace then when besieged with temptations. The battel draws forth that fortitude and prowess, which in time of peace lay chill'd in the veins for want of opposition and exercise.

12 Lesson, A life of Faith. A twelfth Lesson, which they learn in the School of affliction, is *The necessity and excellency of the life of Faith.*

1 The Necessity of it. 1. *The Necessity* of living by faith: where

where Senſe endeth, Faith beginneth. *The Viſion is for an appointed time*: I, but what ſhall we do in the mean time? why *the juſt ſhall live by Faith*; live by Faith, or dye in deſpair: when God pulls away the bulruſhes of Creature-ſupports, the Soul muſt either ſink or ſwim. God teacheth this Leſſon, *Partly* by the *uncertainty* of ſecond Cauſes, the viceſſitudes that are in Creature-expectations; a little hope to day, to morrow reduc'd to deſpair: good news to day, *Pharaoh* ſays *Iſrael* ſhall go; bad news to morrow, he rageth, & ſwears, that *if Moſes ſee his face any more he ſhall die*, &c. O the *ebbs* and *flows* of ſublunary hope! one ſpeaks a word of comfort, another ſpeaks words of Soul-wounding terror; now a promiſe, anon a threatning; The ſick man is in hopes of reviving to day, to morrow at the gates of death. What a wofull heart-dividing life is a life of Senſe, a life which is worſe then death it ſelf, to be thus bandied up & down between hopes and fears, to be baf- Hab. 2. 3 4.

fled to & fro between the *may-be's* of *second Causes!* to be like Mariners upon the billows and surges of the tempestuous Sea! *They mount up to*
Psal. 107. 26,27. *Heaven, they go down again to the depths; their Soul is melted because of troubles: they reel to and fro, and stagger like a drunken man, and are at their wits end*; Hebr. *all their wisdom is swallowed up.* And *partly* God teacheth the necessity of a life of Faith by the *disappointment* of the Creature: How often doth the Creature totally fail, and abuse our expectation! like the deceitful brook to which *Job* most elegantly compares his brethren, which
Iob. 6. 15,16. mocks the traveller, and when he comes for a draught of water to quench his thirst sends him away
Vers. 20. with *confusion* and *shame*. *Sisera* runs to *Jael* as to a *Saviour*, and she proves his *Executioner*: He came to repose his head in her lap, and she nails it to the grounds. Eigh-
Luke. 13. 4. teen persons run to the Tower of *Siloam* for refuge, and that falls upon them, and crusheth them in pieces. *Surely men of low degree are*

vanity,

vanity, and men of high degree are a lye: Men of low degree *would* help, but *cannot*, there is *vanity*; and men of high degree *can help* many times, but *will not*; no, not when they have *promis'd and sworn*; there is a *lye*: both *disappoint*, the one by the *necessity*, the other by *deceit*; and disappointment is one of the greatest torments that a rationall creature is capable of: Trust defeated causeth sorrow of heart, and confusion of face; and the stronger the *confidence*: the more shamefull is the *disappointment*. *Agag* comes forth singing, *Surely the bitterness of death is past*; when behold he is going to his *execution*: both he and his hopes are *hewn in pieces before the Lord*. *David* himself *looked on his right hand, and beheld, and there was no man that would know him*. *Peter* like, *they know not the man*; they made as if they had never seen him before. So that *Churl*, *Who is David?* and *who is the son of Jesse?* some *Runagate*, some idle fellow that hath *broken away from his master*, &c. And

Psal. 62. 9.

Isai. 20. 5.

Jer. 14. 3.

1 Sam. 15. 32, 33.

1 Sam. 25. 10.

it

it was not *Nabal* only that ſtood at this diſtance from him: his neareſt and deareſt acquaintance caſt him off: *Lover and friend haſt thou put far from me, and mine acquaintance into darkneſſe,* Pſal. 88. 18. *Refuge failed me, no man cared for my Soul;* Pſa. 142. 3. 4. or as the *Hebrew* hath it, *no man ſought after my Soul.* Saint *Paul* was in no better condition in the perſecution which befell him at *Rome*; *At my firſt anſwer no man ſtood with me, but all men forſook me:* not a man of all them that ſat under that famous Apoſtles Miniſtry that would or durſt appear to ſpeak a word for him or to him: Oh bitter diſappointment, had not he had faith to ſupport him under it! And truly *ſuch is our expectation, whither we flee for help to be delivered, &c.* Sorrow and ſhame is the fruit of creature-expectation. But now on the contrary, *They looked unto the Lord, and were enlightened, and their faces were not aſhamed.* Faith meets with no diſappoint, God is always better then our expectation; Iſai. 20. 6. Pſal. 34. 5

Never-

Nevertheleſſe the Lord ſtood with me, and ſtrengthened me, &c. and I was delivered from the mouth of the Li-on. By ſuch experiences do we learn the neceſſity of living by Faith. *I had periſhed in my affliction: unleſſe thy Law had been my delight; i. e.* unleſſe *David* had learned to live *by a promiſe* he had been but a dead man. Surely *he dieth oft whoſe life is bound up in the dying Creatures.* As oft as the Creature fails, his hope fails, and his heart faileth; when the creature dyeth, his hope giveth up the ghoſt: He only lives an *unchangeable life*, that by Faith can live in an *unchangeable God.* 2 Tim. 4. 17.

We hear ſuch things indeed in the Word, but we believe them not till our own experience convinceth us of our infidelity. A long time do we ſtick totally in the creature, knowing no other life then of Senſe and Reaſon; *Sacrificing to our own nets, and burning incenſe to our own drags*, & becauſe the Word tells us much of living by Faith, we would fain pitch up a life between Faith and Senſe, which

which indeed is not a life of Faith: we do not live *at all by faith*, if we live not *all by faith*; though we may *use means*, we must *trust God*, and trust him *solely*: and therefore to bring us to this, God suffers us to be tried & vexed with the mockery of second Causes; and when we have spent all upon these *physicians of no value*, then, and never till then, we resolve for Christ. When *David* had experienc'd sufficiently the falseness and hypocrisie of *Saul* and his Parasites, *They delight in lies, they bless with their mouth, but they curse inwardly*, Psal. 62. 4. then he resolves never to trust the creature more: *My Soul wait thou onely upon God, He onely is my Rock and my Salvation*, Vers. 5. 6. Unmixt trust in God is the fruit of our experience of the creatures vanity: we never resolve *exclusively* for God, till with the Prodigall we be whipt home stark naked to our Fathers house. When the Church had run her self * *barefoot* in following her Lover, who answered her *expectation* with

* Jer. 2. 25.

with nothing but *fear*, and sent her away with *shame* instead of *glory*. *Isai.* 20. 6. then she can go home, and confessing her Atheism and folly gives up her self purely to divine protection: *Assur shall not save us, we will not ride upon horses, neither will we say any more to the work of our hands, Ye are our gods; for in thee the fatherless findeth mercy.* Hos. 14 3.

2. By the mutability and disappointment of the creature God teacheth his people *the excellency of the life of Faith.* *David*, when he learn'd in the School of Affliction, prints it and publisheth it to all the world, *Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God:* He had before, Vers. 3. entred a Caveat against creature-confidence, *Put not your trust in Princes, nor in the son of man*; and gives the reason of it, there is no help or salvation in the best of men; *nor in the son of man, in whom there is no help:* alas, he is nothing else but *breathing clay*; *and when that breath goeth forth, he returns* 2 The excellency of a life of Faith. Psal. 146. 5.

to

to his earth: when the breath is gone, there is nothing but a little clay remaining; *In that very day his thoughts perish:* when the man dyeth, all his counsels and plots and projects dye with him: And having thus put in his Caution against *creature-dependance*, and given in the account of the vanity thereof, he shews the difference between trust in *a dying man*, and *a living God*; Trust in God is only able to make a man *happy:* they may *seem* happy, who have the *great men* of the world to trust to; but he onely *is* happy, who hath the *God* of Heaven to trust to: *Blessed is he who hath the God of Jacob for his help*; why so? because while they that trust in Princes shall be disappointed, he that trusts in God shall never be disappointed: For,

Isai. 26. 4. 1. He is *Jehovah*, *whose hope is in the Lord*, or in *Jehovah* his God: *Jehovah*, a *Fountain of Beings*, He gave a Being to Heaven and Earth,

Psa. 146. 6. *He made Heaven and Earth, the Sea, and all that therein is:* and he that gave Being to every creature,

ture, can give Being to his *promiſe* alſo: Can any thing be too hard for *a creating God?* and as he *can*, ſo he *will*, *for He keepeth Truth for ever: Heaven and Earth may paſſe away, but not one jot or one tittle of his promiſe ſhall paſſe away till all be fulfilled.* Men may prove unfaithfull, but God will never prove unfaithfull; He keepeth Truth for ever; *Faithfull is he that hath promiſed*, Heb. 10. 23. And thus the Soul comes to ſee the ſweetneſſe and excellency of a life of Faith: while others are mock'd, and abus'd, and ſlain, by diſappointment from the ſecond Cauſes; *He is kept in perfect peace, whoſe mind is ſtayed on God, becauſe he truſted in him:* He liveth indeed, that liveth in him to whom *Always is eſſential.* Mar. 5. 18 Iſai. 26. 3.

The excellency of a life of Faith diſcovers it ſelf in theſe four particulars.

1. It is a *ſecure life.*
2. It is a *ſweet* life.
3. It is an *eaſie* life.
4. It is an *honorable* life.

Firſt,

First, The life of Faith is a *ſecure life*, the *onely ſafe life*: *He ſhall dwell on high, his place of defence ſhall be the ammunition of Rocks*: How ſecurely doth he dwell, whoſe fortifications are impregnable, inacceſſible rocks? Rocks ſo *high*, that none can *ſcale* them: In the *Hebr.* it is, *He ſhall dwell in heights*, or *in high places*; Rocks ſo *thick*, that no *breach* can be made in them, rocks, within rocks; *ammunition of rocks*: and rocks ſo *deep*, that none can *undermine* them: ſurely a people or perſon thus *rockt* on every ſide, need not fear *ſtorming*. *Object*, I, but though rocks may be a good *fence*, they are but ill *food*, a man cannot feed on rocks; rocky places are barren, though impregnable; he may be *ſtarved*, though he cannot be *ſtormed*. No, the word, following relieves that fear alſo, *Bread ſhall be given him*; he ſhall have bread enough, and it ſhall coſt him nothing; it ſhall be *given* him: And whereas a rock is but a dry ſituation, without either *ſprings* or *ſtreams*, and there-

Iſai. 33. 15. 16.

thereupon a man might be expoſed to periſhing for want of water, *Thirſt will ſlay as well as hunger*; therefore it is likewiſe added, *His waters ſhall be ſure*: He ſhall have waters, wch neither Summers heat nor Winters froſt ſhall be able to dry up; never-failing waters ſhall fill his Ciſterns from day to day; *His waters ſhall be ſure*. Under ſuch an excellent metaphor is the ſecurity of a ſe of Faith deſcribed; and this metaphor is expounded *Iſai.* 26. 1. *Salvation will God appoint for wals and bulwarks*, Walls and bulwarks ſhall not be their Salvation, but Salvation their walls and bulwarks: How ſafely do they dwell who are wall'd about with *Salvation* it ſelf? The bulwarks are Salvation, & that Salvation is *Jehovah*; for ſo it follows, *Truſt ye in the Lord for ever, for in the Lord Jehovah is everlaſting ſtrength*; or the *Lord Jehovah* is *the Rock of Ages*: His place of defence is *the ammunition of Rocks*; and the *Lord Jehovah* is theſe Rocks, *a Rock of Ages*: Ages paſſe away one after

after another, but the Rock abides, and abides for ever: *In the Lord Jehovah is everlasting strength.* He that rain'd Manna in the *Wilderneſſe*, *will give bread*; and he that fetcht water out of the Rock, will be *a never-failing fountain*, *his waters ſhall be ſure.* Oh the *ſecurity* of a life of Faith!

Dulcius ex ipſo fonte bibuntur aquæ.

And ſecondly, It is as *ſweet* as it is *ſafe.* Is it not a ſweet thing to fetch all our waters from the *fountain*, from the *ſpring-head*, before they be degenerated or mudded by the miry channel? Why *all my freſh ſprings are in thee*, ſaith Faith to God, *Pſal.* 87. 7. Is it not ſweet to be *fixt* and *compoſed* in the midſt of all the *mutations* and *confuſions* that are under the Sun? Why this is the priviledge of *him*

Pſal. 112. 7. *that liveth by faith: No evil tydings ſhall make him afraid, his heart is fixed, truſting in the Lord.* And

Iſai. 26. 6. again; *Thou wilt keep him in perfect peace, whoſe mind is ſtayed on thee, becauſe he truſteth in thee:* Hebr. *Peace, ace*; that is *multiplied* Peace; *pure, unmixt* Peace, *conſtant*

conſtant and everlaſting Peace; this is the portion of him that liveth by faith *ſo far as he liveth by faith*; unleſſe *ſenſe* and *reaſon* break into diſquiet, he liveth in a moſt ſweet and immutable ſerenity,

Thirdly, *It is an eaſie life*: It is an eaſie life to have all proviſions brought in to a man without any *care* or *trouble*; why ſuch is the priviledge of a Believer; he hath a *quietus eſt*, that ſuperſedes all his cares. *In nothing be carefull, but in every thing by prayer and ſupplication with thankſgiving let your requeſts be made known to God.* Faith leaveth a Believer nothing to do but to *pray and give thanks*; to *pray* for what he *wants*, and to *give thanks* for what he *hath*; that is all he hath to do. It is true, Believers muſt labour and travell in the uſe of means, as well as the reſt of the ſons of *Adam*: but, firſt, *it is without care*; *in nothing be carefull*; without *anxious, heart-diving, Soul-diſtracting care*: O that is the *thorn*, the *ſting*, which the *ſin of man* and the

Phil. 4. 6.

Μηδὲν μεριμνᾶτε.

the *curse of God* hath thrust into all our labours, *care and distraction*; and this faith *pulls out*, so that now all the labour of faith is an *easie labour*, like the labour of *Adam in Paradise*: Faith useth means, but trusteth God; obediently closeth with the *Providence of means*, but sweetly leaveth the Providence of success to God. Yea, Faith *can trust God, when there are no means to use*, and say, *Although the fig-tree shall not blossom, neither shall fruit be in the Vines, the labour of the Olive shal fail, and the fields shal yield no meat, the flock shal be cut off from the fold, and there shal be no herd* Heb.3.18 *in the stals; yet I will rejoyce in the Lord, I will joy in the God of my Salvation.* Faith can live upon God, when there is a famine upon the whole Creation: The Peace of God is as a *Court of Guard*, to fence the heart from all surprizes of fear and trouble: Phil.4.7. *In nothing be carefull, but in every thing pray and give thanks, and the peace of God which passeth all understanding shall keep your hearts*

and

and minds through Christ Jesus. As faith enjoyeth *God in all things* in the greatest abundance, so she can enjoy *all things in God* in the deepest want.

Fourthly, and lastly, The life of faith is *an honorable life.* It is the honour of the *Favorite* that he can go *immediately* to his *Prince*, when strangers must trace the *Climax* of *Court-accesses.* Yea, without all peradventure, it is an honorable life *to live as God himself liveth*; and this is the glory of God, that he liveth *in himself*, and *of himself*, & truly in their proportion *such honor have all the Saints.* They live *in God*, & *upon God* here by *faith*; and they shall live *in God* and *upon God* hereafter by *sight*, in the beatifical Vision.

This is the *excellency* of the life of Faith, and this the people of God experience by their sufferings; whereby God calls them out of the world, and taking them into himself, he doth reveal to them by degrees the mystery and priviledge of living upon God, and upon God alone.

In

13 Leſſon, God taketh us off from ſelf-confidence.

In the next place, By afflictions and diſtreſſes *God takes us off from ſelf-confidence*, and teacheth us to *truſt God more, and our ſelves leſſe*. This is the ſame with the former, ſave onely that we ſpeak now of truſt in God, in oppoſition to *confidence in our ſelves*, and not in others; a diſtemper that prevails much in our natures: Ever ſince we rendred our ſelves able to do nothing, nothing but ſin, we think our ſelves able to do any thing: We fancy to our ſelves a kind of *omnipotence*, when all our *ſtrength is to ſit ſtill*: Naturally we are prone to entertain and nouriſh high preſumptions, of our own *ſtrength*, and of our own *wiſdom*.

1. *Of our own ſtrength*: In our proſperity we think our ſelves able to carry any *croſs*; we fancy our ſelves ſtrong enough to carry away even *Sampſons gates* upon our ſhoulders, and mettled to encounter any affliction in the world; but when the hour of temptation comes, we find we are but *like other men*, and are ready to ſink, with *Peter*, if but one

one wave rise higher then another. Usually sufferings before they come are like a Mountain at a great distance, wch seems so small, that we think we could almost stride over it; but upon nearer approches, when we come to the foot of it, it appears insuperable, & looks so huge, as if it would fall upon us, and crush us in pieces. *Peter* is so big with love to Christ, that he will *die with him, rather then forsake him*; yea, though all the rest should betake themselves to their heels, he will stand by him to the last drop of bloud: and yet, behold, when it comes to the tryal, a weak silly Damosel is able with a single question to fright him out of his confidence, and he doth not onely *forsake*, but *forswear* his Lord. *Pendleton*, in the book of Martyrs, will fry out a fat body in flames of Martyrdom, rather then betray his religion; but when the hour comes that Christ and religion had most need of him, he had not one drop of all that fat to spare for either.

And, 2. As we are prone to pre-

ſume of our own ſtrength, ſo *we are very apt to idolize our own wiſdom*; to lean to our own underſtanding; and think by our policy to wind our ſelves out of any labyrinth of trouble and perplexity. But we find it otherwiſe; when we come into the ſnare, we then are forced to cry out with the Church, *He*
Lam. 3. 7. *hath hedged me about that I cannot get out, he hath made my chain heavy*: Like a malefactor that hath broke Priſon, he thinks to *run* away; but he hath an heavy chain upon his heel, that ſpoils his haſte; and being fenced in round about, he goeth to this corner, hoping to find ſome gap, but there *he findes the hedge made up* with thorns; & to another corner, and there alſo the *bryars* ſtop him, &c. I, but mark ye, that is not all; read on in the Churches complaint, and you ſhall find greater obſtructions: Verſ. 9.
Verſ. 9. *He hath encloſed my wayes with hewn ſtones.* Suppoſe a man would venture the ſcratching of his fleſh, to break through an hedge to ſave his life, (*skin for skin, and all that*

a

a man hath will he give for his life) yet that would not do; God had taken away *the hedge*, and built *a wall* instead of it; a wall so *high*, that they could not *clamber over*; a wall so *thick*, that they could not *dig through*: The meaning is, Man in affliction thinks to make his way through by his own art and cunning, but upon the attempt he findes difficulties arising still higher & higher, so that when all is done, *escape is impossible*, without an immediate rescue by the arm of Omnipotence. This was *Pauls* case: *When we came to* Asia, *we were pressed out of measure beyond strength, in so much that we despaired even of life.* A great strait, (what it was in particular, you may read *Acts* 19. from 22. so forward: in all probability it was that uproar at *Ephesus*, wherein *Paul* was like to have been pulled in pieces, for it was a trouble that befell him in *Asia*, vers. 8.) I say, it was a great strait, a strait wherein the Apostle was at his wits end: ὥστε ἐξαπορηθῆναι ἡμᾶς, *i.e.* we were bereft of all *consi-*

2 Tim. 1. 8. 9.

Dicitur ἀπορεῖσθαι qui non novit quomodo sese ex aliqua difficultate expediat. Beza.

ſel how to expedite our ſelves out of the danger: as *David* complains, Pſal. 13. 2. *How long ſhall I take counſel in my Soul*! *i. e.* When he was perſecuted by *Saul*, and beſet with innumerable dangers, he took *counſel*, he thought of this means, and t'other means, caſt about this way and that way, how to eſcape, but in vain, all his counſels left him as full of *ſorrow* & *deſpaire* as they found him: How long ſhall I take counſel in my Soul, *having ſorrow in my heart?* He had his ſorrow for his pains. Thus it was with the Apoſtle; all his *counſel* left him in the hand of *deſpaire*. *We deſpaired even of life*: His caſe was no other then the priſoners at the Bar, at what time the ſentence of death is paſt upon him; he looks upon himſelf (and ſo do ſtanders by) *as a dead man*; he is *legally* dead, dead to *all intents and purpoſes of the Law*; there wants nothing but *execution*: Why, ſo it was with *Paul*; *We had the ſentence of death in our ſelves*: The ſentence was paſt in his own breaſt; and now ſaith

Paul,

Paul, I am but a dead man: This was his ſtrait, and it ſeemeth *God* had a plot in it, a deſign upon *Paul:* and what was that? Himſelf will tell you; We had the ſentence of death in our ſelves, *that we ſh uld not truſt in our ſelves, but in God which raiſeth the dead*, &c. See here, the deſign is expreſt *negatively* and *affirmatively*. *Negatively, That we might not truſt in our ſelves:* God ſaw, even in that great Apoſtle himſelf, a diſpoſition to ſelf-confidence, a proneneſſe to be *exalted above meaſure, through the abundance of Revelations:* And therefore as to prick the bladder of pride, God gave him *a Thorn in the fleſh*, &c. ſo to work out this *ſelf-truſt*, God reduceth him to a ſtate of *deſpair*, as to *outward* and *viſible probabilities: We had the ſentence of death in our ſelves, that we ſhould not truſt in our ſelves*; there is the *negative* branch of the deſign. And then the *Affirmative* followeth; *But in God which raiſeth the dead:* By this deſperate exigence God would teach *Paul*

Verſe 6.

2 Cor. 12. 7.

ever after where *ſtrength* and *counſel* was to be had in the like extremities; no where but *in God*, and in him abundantly: The *God of reſurrections* can never be non-pluſt; He that can *raiſe the dead*, can *conquer the greateſt difficulty*; He that can put life into dead men, can put life into dead hopes, and raiſe up our expectations out of the very grave of deſpair: *That God can put life into dead bones*, is a conſideration able to put *life into a faith.*

Reſurrectio mortuorum fiducia Chriſtianorum. Tert. de Reſur. carnis.

To this purpoſe it is very obſervable, that even thoſe to whom God hath indulged the largeſt proportions of faith and courage, not onely above other men, but above other Saints; yet even them God hath ſuffered not onely to languiſh under fears, but even to deſpair under inſuperable difficulties, before they could recover holy confidence in God. We find *David*, that great Champion of *Iſrael*, more then once, or twice ſurpriz'd with dreadfull fear: *I ſaid in my haſte*, &c. *Pſal.* 31.22. and 110.11. The Hebrew ſignifieth, *in trepi-*

trepidatione mea, or *in feſtinatione mea*, in my trembling, in my precipitancy: or, as the *Septuagint* tranſlate it, in my extaſie, when I was almoſt beſides my ſelf for fear: Well, what did he ſay then? Why he ſaid, *I am cut off from before thine eyes*; that is, God hath caſt me out of his care, he looks no more after me, I am a loſt man. And again, *I ſaid in my haſte*, in my paſſion, *all men are lyars*; even *Samuel* himſelf, that told me, I ſhould be *King*; he hath ſeen but a falſe Viſion, and a lying divination; God never ſaid ſo to him; no, *I ſhall one day fall by the hand of Saul*.

בפחזי from the root חבז feſtinare, præcipitare obſtupeſcere. Hieron. ἐν ἐκπλήξει μου. Sept.

... the Prophet *Jere...*, Lam. 3.57. *Thou dreweſt near in the day that I called upon thee: thou ſaidſt, Fear not*: I, but before God ſpake a *Fear not* to his Soul, he was afraid to purpoſe: Hear what he ſaith, verſ. 53. 54. *They have cut off my life in the Dungeon, and caſt a ſtone upon me: waters flowed over mine head, then I ſaid, I am cut off.* Mark ye, with

Paul he had received the ſentence of death in himſelf, he looks upon himſelf as a dead man, yea, as already in his grave, and his graveſtone laid upon it, *they have cut off my life in the Dungeon, & caſt a ſtone upon me*, dead and buried, and a ſtone rouled to the mouth of the ſepulcher. And thus you may hear *Jonah* crying in the *Whales belly, I am caſt out of thy ſight.* And *Sion* in the duſt, tuning her lamentations, *The Lord hath forſaken me, and my Lord hath forgotten me.* *Hezekiah*, reporting the ſad diſcourſes he had in his own boſom upon the ſight of death, *Iſai.* 38. 9, 10, &c. It were eaſy to multiply inſtances.

Jonah 2.4

Iſa. 49. 14.

Why now this is continually our caſe, and this is ſtill Gods deſign: We are proud creatures, full of ſelf-confidence; and therefore God by ſtrange and unexpected Providences, doth hedg up our way with thorns, and wall up our path with hewen ſtones, brings to deſpair even of life, bereaveth us of counſel, outs us of all our own

own ſhifts and policies, brings us under the very ſentence of death; *that we might not truſt in our ſelves, but in God which raiſeth the dead*, he unbottoms us by deſpair, convinceth us of our impotence & folly, ſhews us what babes and fools we are in our ſelves, that in all our future hazards and fears we might know nothing but a God; *go in the ſtrength of the Lord, and make mention of his righteouſneſs, and of his only.* And thus you ſee *Peter*, who before was ſo confident, that he thought all the world might forſake Chriſt ſooner then himſelf, after he was convinced of his own infirmity and inſtability, when Chriſt, to put him in mind of his threefold denyal, put him upon that threefold Interrogatory, *Simon Peter loveſt thou me more then thoſe? i. e.* then the reſt of thy fellow-diſciples, he durſt make no other anſwer but this, *Lord thou knoweſt*: he pleads nothing but his *ſincerity*; and for that alſo he caſts himſelf rather upon Chriſts tryal, then his own; *Lord thou knoweſt.*

14. Lesson. *God* makes himself known.

In the next place, By Affliction *God maketh himself known unto his people.* How long do we hear of God before we know him? We get more by one practical discovery of God, then by many Sermons: *I have heard of thee often by the hearing of the ear, but now mine eye seeth thee, therefore I abhor my self in dust and ashes,* cryeth *Job* upon the dunghil. In the Word we do but *hear of God,* in affliction we *see him.* Prosperity is the nurse of Atheism; the understanding being clouded with the streams & vapors of those lusts which are incident to a prosperous estate, men grow bruitish, and the reverence and sense of God is by little and little defaced: But now by affliction the soul being taken off from sense-pleasing objects, hath a greater disposition and liberty to retire into it self: and being freed from the attractive force of wordly allurements, the apprehensions are wont to be more serious and pregnant, and so more capable of divine illumination. The clearer the glass

Job 42. 5, 6.

Maturant aspera mentem.

glaſs is, the more fully doth it receive in the beams of the Sun. When the warm breath of the world hath blown upon us, we are not ſo capable of the Viſions of God. *The wicked through the pride of his heart will not know God: they ſay to the Almighty, Depart from us, for we deſire not the knowledge of thy wayes. Who is the Lord?* ſaith *Pharaoh.* And truly the very *godly* themſelves are exceeding *dark & low in their apprehenſions of God*; our ignorance of God being never perfectly cured till we come to Heaven, where we ſhall *ſee him face to face, & know him as we are known.* In the mean time, as by the ſtrokes of divine vengeance God makes the wicked know him to their *coſt*; ſo by the rod of correction he makes his people know him to their *comfort.* As God brought all his *plagues* upon *Pharaohs* heart, that he might *know who the Lord was* in a way of wrath; ſo he lays affliction upon the loins of his people, that they may know him in a way of love: *Iſrael ſhall cry unto* Job 21.14.

me

me, My God, we know thee. Moſes never ſaw God ſo *clearly* as when *he deſcended in a Cloud.* And truly that diſpenſation was but a type of the method which God uſeth in making himſelf known unto his Saints: *He puts them into the clefts of the Rock, covereth them with his hand while he paſſeth by, and then proclaimeth his Name before them, The Lord, the Lord God, merciful and gracious,* &c. The people of God have the moſt ſenſible experience of his *Attributes* in their ſufferings; his *Holineſs, Juſtice, Faithfulneſs, Mercy, Alſufficiency,* &c.

Exod. 34. 5.

Exod. 33. 10, 21, 23. and 35. 5, 6, 7.

By affliction, God makes known his Attributes

His *Holineſs:* Affliction ſheweth what a *ſin-hating God,* God is: For though his chaſtiſements on his Church be in *love* to their *perſons,* they are in hatred to their *corruptions;* while he ſaveth the ſinner, he deſtroyeth the ſin. *By this ſhall the iniquity of Jacob be purged, and this is all the fruit to take away his ſin:* If the ſoul live, ſin muſt dye.

Holineſs.

Iſai. 27. 9.

His *Juſtice:* Afflictions are *correction* to the *godly*, *puniſhment* to the

Juſtice.

the *wicked*; in both *God is righteous*: Thus *Israel* knew God, *Neh.* 9 33. *Howbeit thou art just in all that is come upon us, for thou hast done right, but we have done wickedly*: In the severest dispensations they judge themselves, and justifie God; *Thou art just, &c.* Yea, when they cannot discern his meaning, they adore his Righteousness; *Righteous art thou, O Lord, when I plead with thee; yet let me talk with thee of thy Judgements; Wherefore doth the way of the wicked prosper? &c.* When the Soul is *unsatisfied*, God is not *unjustified*; *Righteous art thou, O Lord, &c.* Jer. 12. 1.

His *Faithfulness.* Faithfulnesse *in the very affliction it self. I know, Lord, that thy Judgements are right, and that thou in faithfulnesse hast afflicted me.* Faithfulnesse to his *Covenant*; for affliction is not so much *threatned* as *promised* to Believers; as *Psa.* 89. 30, 31, 32. of which more hereafter. The more *David* was afflicted, the more Gods faithfulnesse appeared. Oh, sayes the holy man, I could

Faithfulnesse in the affliction it self. Psa. 119. 75.

could not have wanted a blow of all that discipline wherewith my Father hath chastised me.

Inhearing prayer. Psal. 34. 9.

Faithfulnesse *in hearing Prayer: This poor man cryed, and the Lord heard him, and saved him out of all his troubles:* I never lost a prayer by God. Even when *David* wanted faith, *God wanted not faithfulnesse: I said in my haste, I am cut off from before thine eyes; nevertheless thou heardest the voice of my suplications when I cryed unto thee.* God was faithful with a *non-obstante* to *Davids unbelief:* I said in my *haste*, and *he that believeth will not make haste; nevertheless* thou heardest. Unbelief it self cannot make the faithfulness of God of none effect. I conceive that of the Apostle, 2 *Tim.* 2. 13. to bear this sense, *If we believe not, yet he abideth faithful; he cannot deny himself:* It is not to be understood of a *state* of unbelief, but of an *act* of unbelief; not of a *want of* faith, but a *want* in faith; neither of which can render God unfaithful; who is engaged not so much to our

faith

faith, as to his own *faithfulnesse*, to *himself*, to hear the prayer of his troubled servants: *Call upon me in the day of trouble, I will deliver thee, and thou shalt glorifie me.* Psa. 50. 15

This faithfulnes of God, Believers do best experience in their sufferings: Partly because then they are *most prayerful*. When our elder brother *Esau* is upon us, we can *wrestle* with our elder brother *Jesus*, and not let him go till he *bless* us. And partly because then they are *most vigilant to observe the returns* of prayers: *My voice shalt thou hear in the morning, in the morning will I direct my prayer unto thee, and* Will Look Up. In adversity we are *earnestly* with God in prayer; *In the morning* shalt thou hear my voice, *in the morning* will I direct my prayer: the doubling of the expression implyeth *double earlines*, and *double earnestnes* in prayer: *In their affliction they will seek me early.* And when we have done *praying*, we will begin *harkening*; *I will looke up*: In prosperity we put up many a Psa. 5. 3

prayer

prayer that we never *look after*; God may *deny* or *grant*, and we hardly take notice of it: But in affliction we can preſs God for the returns of praier; *Hear me ſpeedily, O Lord, my ſpirit faileth, hide not thy face from me, leſt I be like to them that go down into the pit*; not only *denials*, but *delays* kill us: Then we can harken for the *eccho* of our *voice* from Heaven: *I will hearken what God the Lord will ſay, for he will ſpeak peace to his people.* As God cannot eaſily deny the prayer of an afflicted Soul, ſo if he grant, we can take notice of it, and know our prayers when we ſee them again; *This wretch cryed, and the Lord heard him*; and this endears the heart to *God*, and to prayer: *I love the Lord becauſe he heard my voice and my ſupplications; becauſe he hath enclined his ear unto me, therefore will I call upon him as long as I live.*

Pſal. 85. 8.

Pſal. 116. 1, 2.

As faithfulneſs in hearing prayer, ſo alſo *in making good the promiſe*; The afflicted ſoul can witneſs unto God, *as we have heard, ſo have we*

In accompliſhing the promiſe.

ſeen,

ſeen, *Pſal.* 48. 8. What we have *heard* in the *promiſe*, we have *ſeen* in the *accompliſhment*: God was never worſe than his word. Affliction is a furnace, as to try the *Faith* of Gods people, ſo to try the *faithfulneſſe of God in his promiſes*: and upon the trial the Church brings in her experience; *The words of the Lord are pure words, as ſilver tryed in a furnace of earth, purified ſeven times*: Let a man caſt in the promiſe a thouſand times into the furnace, it will ſtill come out *full weight*: *As for God, his way is perfected, the Word of the Lord is tryed*: It is to be underſtood in both places of the *Word of the Promiſe*: A man may ſee Heaven and Earth upon a promiſe, and it will bear them up. Pſal. 12. 6. Pſa. 18. 30.

As affliction gives out the experience of Gods faithfulneſs, ſo alſo *of his mercy*: mercy in the *moderating of the chaſtiſements*: *In meaſure thou wilt debate with it*, &c. *Iſa.* 27. 8. *In the midſt of judgement he remembreth mercy*, *Habak.* 3. 2. Even when God in his compaſſions ſaith. Mercies in moderating the affliction.

saith of his afflicted Church, *She hath received double of the Lord for all her sins*; in the sense of her own *merits* and his *mercy* she can reply, *Thou hast punished us less than our iniquities deserve: too much*, sayes God, *too little* saith the Church. Oh Blessed sight, thus to see *God* and the soul contending together! *It is of the Lords mercy that we are not consumed, because his compassions fail not*, cryeth the Church in *Babylon*: *q. d.* it is *banishment*, it might have been *destruction*; we are in *Babylon*, we might have been in *Hell*; and it is the Lords mercies, and his mercies alone, that we are not there. So saith the afflicted soul: If *my burning Feaver* had been the *burning lake*, if my *prison* had been the *bottomless pit*; if my banishment from society with friends had been expulsion (with *Cain*) from the presence of *God*, and that for ever; God had been righteous. It is never so bad with the people of *God*, but it might have been worse: *any thing on this side Hell is pure mercy.*

Isa. 40.2.

Ez. 2,3.13

And

And as Mercy in *moderating*, so Mercy in *supporting*: *when I said, my foot slippeth*; now I sink, I shall never be able to stand under this affliction, I cannot bear it: *Thy mercy, O Lord, held me up*; when *David* was sinking, God put underneath him his *everlasting arms*, and held him up. Even when Gods suffering people are not sensible of any *great ravishment*, yet then they find *sweet supports*: *His left hand was under me, his right hand embraced me.* And yet it is not *supporting mercy* only which they experience in their suffrings, but not seldom his *refreshing*, his *rejoycing mercy*: so it follows; *In the multitude of my thoughts within me, thy Comforts delight my Soul.* My thoughts were dark & doleful, & full of despair, and not *a few* of them; *multitudes* brake in upon me, and even swallowed me up; but thy comforts were light and life, and delight to my Soul: my thoughts did not sink me so deep, but thy comforts raised me up as high: my thoughts

In supporting under affliction. Psal. 94. 18.

In giving in comfort in affliction. Verse 19.

thoughts were *an Hell*, but thy comforts were *an Heaven* within me: The soul hears of Gods mercy in prosperity, but it tastes of Gods mercy in affliction, and as it were oppresst with delights, can call to others, *O taste and see how good the Lord is.* Hence it is, that of all the days of the year the Apostle would chuse as it were a *Good-Friday*, a *passion day*, to rejoyce in; *God forbid I should rejoyce in any thing, but in the Cross of Jesus Christ*: Christs sufferings for him, and his sufferings for Christ.

Allsufficiency in delivering out of affliction.

The *Allsufficiency* of God is the last Attribute I mentioned, which God proclaims before his suffering people: *Now thou shalt see*, saith God to *Moses*, *what I will do to Pharaoh*, *Exod.* 6. 1. Hitherto thou hast seen what *Pharaoh* hath done to *Israel*, now thou shalt see what I do to *Pharaoh*; and so they did: The doubling of their burdens was the dissolving of their bondage; the extinguishing of their line was the multiplying of their seed: The same wa-

waters which were *Iſraels rocks*, were the *Egyptians* grave; *I will purſue, I will overtake, I will divide the ſpoil; my luſt ſhall be ſatisfied upon them: I will draw my ſword, my hand ſhall deſtroy:* ſo boaſts the proud Tyrant; I will, I will, I will, &c. nay, not ſo faſt *Pharaoh*; let God ſpeak the next word: *Thou didſt blow with thy wind, the Sea covered them, they ſank as lead in the mighty waters*: Oh ſudden turn! there lieth *Pharaoh* and his ſix [*I will's*] and [*I ſhall's*] drowned in the Sea: Thus did God *appear* to his oppreſſed *Iſrael* in the very nick of their extremities, *In the thing wherein they dealt proudly, God was above them: And Iſrael* Saw *that great work which the Lord did upon the Egyptians; and the people feared the Lord and his ſervant Moſes, Exod.* 14.31. *Iſrael* Saw; in proſperity God works, but we *ſee him not*: affliction openeth our eyes; when we ſee our dangers, then we can ſee God in our deliverances. God could have brought *Iſrael* to the

Exod. 15. 9.

Verſe 10.

Exod. 18. 11.

the Land of Promise a shorter cut in forty days; but he leads them about in an *howling wilderness* forty years; not a like place in all the World to have starved them and their flocks: and why? but to
Deut. 8.3. proclaim to *Israel*, and all succeeding generations, *that man liveth not by bread alone, but by every word that proceedeth out of the mouth of the Lord*, &c. *Israel* learn'd more of Gods *Alsufficiency* in a *Land of drought*, then she could have learned in the *Land flowing with milk and hony*; namely, that *God* can *feed without bread*, and *satisfie thirst without streams of waters*; that he can *make the cloudes raine bread*, and *the rock give out rivers*; that the creature can do nothing without God, but God can do what he please without the creature.

Instances are endless: In a word, the suffering time is *the time* wherin God makes his *Attributes visible*: *The Lord will be a Refuge to his people, a Refuge in time of trouble, Psal. 9.9.* and what follows? *And they that know thy Name, will put their*

trust

trust in thee, Ver. 10. In the School of Affliction *God* reads Lectures upon his Attributes, *visible* Lectures; and expounds himself unto his people: so that many times they come to know more of God, or more experimentally by half a years sufferings, than by many years Sermons.

A fifteenth Lesson: God teacheth them in a suffering condition *to mind the dutys of a suffering condition*; to study *duty* more than *deliverance*; seriously to enquire what it is which God calls for under the present dispensation. The soul cryeth out with *Paul*, when laid for dead at Christs feet, *Lord, what wilt thou have me to do?* There is no condition or trial in the world, but it gives a man opportunity for the *exercise of some special grace*, and the doing of some *special duty*; and that is the work of a Christian, in every new state, and in every new trial, *to mind what* New Duty *God expects*, *what* New Grace *he is to exert and exercise*. 15 Lesson. Acts 9. 6.

To mind deliverance only is self-

love;

love; which is natural to man: *The captive exile hasteneth that he may be loosed, and that he should not die in the pit, &c.* Man in affliction would fain be delivered, have the burden taken off, the yoke broken: men make more hast to get their afflictions *removed* than *sanctified*: but this is not the work God looks for; No, *nor to think onely what a man would do if he were delivered.* Oh, thinks a man, if God would deliver me out of this sickness, out of this distress, *I* would walk more close with God, *I* would be more abundant in family-duties, *I* would be more fruitful in my converse; *I* would do thus and thus, *&c.* Why now *I* say though men should sit down in their afflictions, consider their wayes, and make new resolutions for *better things*, if *God* shall give *better times*; yet if this be all, it may be nothing else but *a wile of the deceitful heart, a temptation and snare of the Devil* to gain the time as it were of God; a meer *diversion* to turn aside the heart

heart from the present duty which God expects. And therefore when God intends good and happiness to the soul by the present chastisement, he pitcheth the soul upon the *present duty*, which is, to *bear the Rod, and who hath appointed it*; to discern Gods aim, and to find out the meaning of the present dispensation: to say to God, *I have born chastisement, I will not offend any more: that which I see not teach thou me, and if I have done iniquity, I will do no more:* To reflect upon our waies and spirits, to complain of sin, and not of punishment; *Wherefore doth a living man complain? a man for the punishment of his sin? Let us search & try our waies, and turn again to the Lord.* To think the present condition the best: *I have learned in what ever state I am therewith to be content:* In our patience to possess our souls; *to rejoice in God*; yea, to *rejoice in tribulation.* To mind the publick calamities of the Church more & our private sufferings less: to pray for the welfare of *Zion*;

Mic. 6. 9.

Job. 34. 31. 32.

Lam. 3. 30.

Phil. 4. 11.

Luke 2. 29. Rom. 5. 2.

Phil. 1. 20. *In thy good pleasure do good unto Sion:* To lift up Jesus Christ, and to make him glorious by our afflictions; *That Christ may be magnified in our bodies, whether it be by life, or by death.* Ps. 51. 18. *Paul* studied more how to adorn the Cross, then to avoid it; how to render persecution amiable; and if he must suffer for Christ, yet that Christ might not suffer by him; that *Christ* might be *exalted*, and the *Church edified.* Col. 1. 24. 2 Tim. 1. 10. This *God* taught him; *I have learned, &c.* And lastly, *to commit the keeping of our souls to God in well-doing, as unto a faithful Creator.* 1 Pet. 4 19

The sixteenth Lesson is like unto it; and that is *The priviledge of a suffering condition:* In the School of Affliction, one Lecture which the H. Ghost readeth is The *fruits and advantages of a suffering condition.* There is in every state of life a *snare* and a *priviledge*; and it is the folly and misery of man left to himself, that he willingly runs into the snare, and misseth of the priviledge; he is only able to add to his own misery, and to make his

his condition worſe then he finds it. Thoſe whom God loveth he teacheth; he teacheth them to ſtudy, as the duty of their preſent ſtate, ſo, the *advantage*. When God takes away creature-comforts, he doth not only neceſſitate, but by the ſecret impreſſions of love upon the heart, he emboldens the ſoul to look out for *reparations*, and to urge God for a recruit in ſome richer accommodations: *Lord*, ſaith *Abraham*, *what wilt thou give me, ſeeing I go childleſs?* God had denyed *Abraham* a child, and he muſt make *Abraham* amends for it. In like manner, Lord, what wilt thou give me, ſaith a ſuffering Saint, ſince I go *wife-leſs*, & *friend-leſs*, & *land-leſs*, and *houſeleſs?* &c. yea, Lord, what wilt thou give me ſince I go *Ordinance-leſs*, *Sermon-leſs*, *Sacrament-leſs?* &c. So the Diſciples, *Lord we have forſaken all and followed thee, what ſhall we have therefore?* Faith may be a loſer *for Chriſt*, but it wil not be a loſer *by Chriſt*; & accordingly Chriſt maketh an anſwer of

Gen. 15.

Mat. 19. 27.

faithfulneſs to this demand of *Faith:* Verſ. 29. 32. *Verily I ſay unto you, there is no man that hath left houſe, or brethren, or ſiſters, or father, or mother, or children, or lands, for my ſake, and the Goſpel. but he ſhall receive an hundred-fold now in this time, &c.* Advantage enough; an hundred for one was the beſt year that ever *Iſaac* had, *Gen.* 26. 12. I, but how ſhall this be made good? why with perſecution; *Houſes, and brethren, and ſiſters, and mothers, and children, and lands,* with perſecution: Perſecution muſt make up the account. It is very obſervable, That year wherein *Iſaac* received his hundred-fold was *Iſaac's ſuffering year*; the year wherein *famine* had *baniſhed* him from his own Country to ſojourn with *Abimelech* in *Gerar*, Gen. 26. 1. *Iſaac's beſt harveſt was in a year of famine:* And this was *typical* to all the children of promiſe; they muſt receive *Iſaac's* increaſe upon *Iſaac's* account, *an hundred-fold with perſecution.* And I conceive our Saviour

Verſ. 29. 30.

viour may allude to this Type, in this promise. In *persecution* the people of God find their *hundred-fold*; when they make a Scripture enquiry, they find *sufferings, especially those for Christs sake, to be their letters testimonial for Heaven*, Luke 21. 13.

The pledg of Adoption, Heb. 12, 6, 7
A purge for Corruption, Isai. 27. 9.
The improvement of Holiness, Heb. 12. 10.
A fining pot to Faith, 2 Pet. 1, 7.
Communion with Christ. } 1 Pet.
The presence of the Spirit } 4. 13,
of God and of Glory. } 14.
The Churches Treasury, Col. 1. 24.
Weak Christians } Phil. 1. 13, 14.
strength. } In both the
Strong Christians confidence. } *Gospels advantage.*

And lastly, *The inhancement of glory*, 2 Cor. 4. 17, 18. Here's the *hundred-fold* with advantage.

In a word, what ever the affliction be, that it shall be *the souls gain:* Rom 8. 28. *All things work together for good to them that love God.* This God teacheth his people:

It is the very design of the eighth to the *Romans*, and of the twelve first verses of the twelfth to the *Hebrews*, to shew, that Gods *Rod* and Gods *Love* go both together. And this is a sweet and blessed Lesson indeed: for this *quiets the heart*, and *supports the soul* under its burden: *For this cause we faint not*; why? because, *though our outward man perisheth, yet, the inward man is renewed day by day*, 2 Cor. 4. 16. *q.d.* What we loose in our *bodies*, we gain in our *souls*; what we lose in our *estates*, we get in *grace*: Thus they bear up, and comfort themselves in their deepest sorrows; while they that lie poring upon their afflictions, & are witty only to aggravate every circumstance of a suffering condition; sink their own spirits, vex their souls, dishonour God, by slandering his dispensations, & bring up an evil report upon the Cross of Jesus Christ. The spiritual priviledges of Gods suffering people are therefore called *the* peaceable *fruits of righteousness*, Heb. 12. 11. be-

because the taste of this fruit brings in such *peace* and comfort into the soul, as it makes it rejoice, not in *God* only, but in *tribulation*; and in all these things to account it self *more Conquerour, through him that hath loved us.* Rom. 8. 37. This is the sixteenth Lesson.

A seventeenth Lesson which God teacheth by his chastisements, is that which *Christ* taught *Martha*, sc. What is the *one thing necessary*; affliction discovereth how much we are mistaken about our *must-be's*, our necessaries. In our health & strength & liberty, we think this thing *must be* done, and that thing *must be* done: we think *Riches* necessary, *Honour* necessary, and a *Name in the world* necessary; we *must* get Estates, & we *must* lay up large portions for our children, & we *must* raise our Families, *and call our Lands after our own names*, and the like: But, in the day of adversity, when death looks us in the face, when God causeth the horror of the grave, the dread of the last Judgment, and the terrors of E-

17. Lesson. The one thing necessary. Luk. 10. 42

Psal. 49. 11.

Eternity to pass before us: then we can *put our mouths in the dust, smite upon our thigh,* & *sigh with the breaking of our loins*; Oh! how have I been mistaken? *how have I fed upon ashes, and a deceived heart turned me aside, so that I could not deliver my soul, nor say, Is there not a lye in my right hand?* Fool, how have I been deceived, and made the *By* the *main*, and the *main* the *By*? Then we can see, that *pardon of sin, interest in Christ, evidence of that interest, sense of Gods love, a life of grace,* & *assurance of glory,* &c. are the *onely indispensibles.* In a word, that *Christ alone* as the *Unum necessarium*, the *one thing necessary*, and that all other things, at the best, are but *may-be's*; yea, but *loss* and *dung* in comparison *of the excellency of the knowledge of Christ Jesus the Lord, and of interest in him, and in his righteousness*; without which the soul is undone to all eternity. And therefore, oh! that Christians would be wise, that they would *not spend their money for that which is not bread,*

Isai. 44. 20.

Phil. 3. 8, 9

nor

nor their labour for that which satisfieth not; but labour for *Faith*, which might *realize* and *substantiate unseen* and spiritual *things*, and give them *a being* unto the soul. They that will not learn this Lesson in the School of the *Word*, shall learn it in the *School* of *Affliction*, if they belong to God, and therefore set your heart to it.

Isa 55. 2. Heb. 11. 1. Faith is ὑπόστασις and ἔλεγχος, &c.

In the eighteenth place, *Time-redemption* is another Lesson which God teacheth whom he correcteth. In our Tranquility, how many golden hours do we throw down the stream, which we are like never to see again? for one whereof the time may come, when we would give Rivers of Oyl, the wealth of both the Indies, Mountains of precious stones if they were our own, & yet neither would they be found a sufficient price for the redemption of any one lost moment. It was the complaint of the *very Heathen*, and may be much more our complaint, *Who is there* amongst us, *than knowes how to value time, and prize a day*

18. Lesson. Time redemption.

Quis est qui diem estimat? Qui se cum cogitet se quotidie mori. Sen. Ep.

day at a due rate? Most men do rather pass away their time, then redeem it, prodigal of their precious hours, as if they had more then they could tell what to do withal: our season is short, and we make it shorter. How sad a thing is it to hear men complain, *O what shall we do to drive away the time?*

Alas! even *Sabbath-time*, the purest, the most refined part of time, a Creation out of a Creation, time consecrated by divine sanction, how cheap and common is it in most mens eyes? while many do *sin* away, and the most do *idle* away, those hallowed hours? *Seneca* was wont to jeer the Jews for their ill husbandry, in that they lost one day in seven, meaning their *Sabbath*. Truly it is too true of the most of Christians, they lose one day in seven, what ever else; the *Sabbath*, for the most part, is but a *lust day*; while some spend it totally upon their lusts, & the *most*, I had almost said, the *best* do fill up the void spaces & intervals of the Sabbath from *publick* wor-

worſhip, with idleneſs and vanity! But oh! when trouble comes, and danger comes, and death comes; when the *Sword* is at the *bowels*, the *Piſtol* at the *breſt*, the *knife* at the throat, *Death* at the door, how precious would one of thoſe deſpiſed hours be? *Evil daies* cry with a loud voice in our ears; *Redeem the time*: That caution was written from the *Tower* in *Rome*. *Redeem the time, becauſe the dayes are evil.* In life-threating dangers, when God threatens as it were, *The time ſhall be no more*, then we can think of redeeming time; for prayer, for reading, for meditation, for ſtudying and clearing out our evidences for Heaven, for doing and receiving good, according to opportunities preſented; yea, then we can *gather up the very broken fragments* of time, *that nothing may be loſt*. Then God teacheth the ſoul what a choice piece of wiſdom it is, for Chriſtians (if it were poſſible) to be *before-hand* with time; for uſually it comes to paſs, through our unskilfulnes and impro-

Eph. 5. 6.

Rev. 10. 6.

In hoc enim fallimur quod mortem prospicimus Sen. in ep.

improvidence, that we are surprized by death; and we that reckoned upon years, many years yet to come, have not, possibly, so many hours, to make ready our *accompts:* It may be *this night* is the Summons, and then *if our time be done, and our work to be begun, in what a case are we!* The soul must needs be in perplexity at the hour of death, that seeth the day spent, and its work yet to do. A Traveller that seeth the Sun setting when he is but entring on his journey, cannot but be agast: The evening of our day, and the morning of our task, do not well agree together; that time which remaineth is too short for lamenting the loss of by-past time. By such hazards God doth *come upon the soul*, as the Act 12. 7. Angel upon *Peter* in prison, *and smites upon our sides, bids us rise up quickly, and gird up our selves, and* 1 Cor. 7. 29. *bind on our Sandals, &c.* that we may redeem lost opportunitie, and do much work in a little time; It is pitty to lose any thing of that which is so *precious* and so short.

A ninteenth

A nineteenth Lesson is, *How to estimate*, at least to make some remote and imperfect *guess* at *the sufferings of Jesus Christ*. In our prosperity *we pass by the Cross*; *i.e.* carelesly and regardlesly: at the best we do but *shake our heads* a little; the reading of the story of *Christs passions* stirs up some *compassion* towards *Him*, and *passion* against his *persecutors*; but it is quickly gone; we *forget* as soon as we *get* into the world again: But now let God pinch our flesh with some sore affliction; let him fill our bones with pain, and set us on fire with a burning Fever, let *our feet be hurt in the stocks*, and *the Irons enter into our Souls*; let *our Souls be exceedingly filled with the scorning of those that are at ease, and with the contempt of the proud*; let us be *destitute, afflicted, tormented, &c.* then happily we will sit down and *look upon him whom we have pierced*, and begin to say within our selves, And are the *Chips of the Cross so heavy*, what then was *the Cross* it self, which first my Redeemer

19 Lesson To value Christs suffering. Lam. 1. 12.

deemer did bear, and then it did bear him? Are a few *bodily pains* so bitter? what then were those *agonies* which the Lord of glory suffer'd in his *soul?* Is the *wrath of man so* piercing, what then was the *wrath of God?* which schorcht his righteous Soul, & sweltred his very heart-blood through his flesh in a cold winters day, so that *his sweat was as great drops of blood*, trickling down to the ground? are the *buffetings of men* so grievous? what then were the *buffetings of Satan*, wch our Lord sustained, when all the brood of the Serpent lay neebling at the heel of his passion? Is a burning *feaver* so hot? how then did the *flames, even, of Hell* scald my Saviours Spirit? Is it such an heart-piercing affliction, to be *deserted of friends?* what was it then for him, that was the Son of Gods love, the darling of his bosom, to be *deserted of his Father?* which made him cry out, to the astonishment of Heaven & Earth, *My God, my God, why hast thou forsaken me?* Is a chain so heavy? a pri-

Christ felt *panas infernales*, though not *inferni*

priſon ſo loathſom? the ſentence & execution of death ſo dreadful? Oh! what was it for him that made Heaven and Earth to be bound with a chain & hurried up and down from one unrighteous Judge to another mock'd, abus'd, ſpit upon, buffeted, reviled, caſt into priſon, arraigned, condemned, & executed in a moſt *ſhameful* and *accurſed manner?* Oh! what was it for *him* to endure all this contradiction of ſinners, rage of the Devil, and wrath of God? in compariſon of whom the moſt righteous perſon that ever was may ſay, with the good Thief on the Croſs; *And we indeed* juſtly, *but He, what evil hath he done? He made his Grave with the wicked, & with the rich in his death;* becauſe *he had done no violence, neither was any deceit in his mouth.* Bleſſed be God, my priſon is not *Tophet*, my burnings are not unquenchable flames, my cup is not filled with wrath: in a word, *this is not hell.* Bleſſed be God, *for Jeſus Chriſt*, by whom I am *delivered from wrath to come.*

Iſai. 53. 9.

1 Theſ. 1. 10.

And

And thus, as the Lord Jesus by the sensible experience of his own passion came perfectly to understand what his poor members suffer while they are in the body; so we by the ὑστερήματα, the remainders of his Crosse, which he hath bequeathed us as a Legacy, come in some measure to understand the sufferings of Christ, or at least by comparing things of such vast disproportion, to *guesse* at what we cannot *understand*.

20 Lesson. The 20th. and the last Lesson wch God teacheth by affliction, is, *How to prize and long for heaven.* In our prosperity, when *the Candle of God shines in our Tabernacles, when we wash our steps in butter, & the Rock*
Job 29 6. *poureth us out Rivers of Oyl*, we could sit down with the present world, and even say, w th the Disciples, though not upon so good an account; *It is good for us to be*
Mat. 17.4. *here, let us here build us Tabernacles*: while life is sweet, death is bitter; and heaven it self is no temptation, while the world gives us her friendly entertainments: But when po-

poverty and imprisonment, reproach and persecution, sickness, and sore diseases, do not onely pinch, but vex our hearts with variety of aggravations; we are not so fond of the Creature, but we can be content to entertain a parly with death, and take heaven into our considerations. Not that meerly to desire to be in heaven, because we are weary of the world, is an argument of Grace, or a Lesson that needs *divine teaching*; *self-love* will prompt as much as that comes to: But because like foolish Travellers, we love our way though it be troublesome, rather then our Countrey: God by this Discipline taketh off our hearts by degrees from this present world, and maketh us look homeward: *Being burdened we groan*, 2 *Cor.* 5. 4. and with the *Dove*, we return to the Ark when the world floats round about us: When *David* was driven from his Palace, then *wo is me that my pilgrimage is prolonged*: so the *Septuagint* renders it. We should be con-

Quam sordet mihi terra quum cælum intueor.

Οὐαί μοι ὅτι παροικία μου ἐμακρύνθη.

contented, like the *Israelites* with the *Garlick* and *flesh-pots of Egypt*, if God did not set cruel Taskmasters over us to double our burdens: and, when God hath thus lessened our esteem of the world, he discovers to us the excellency of heavenly comforts, and draws out the desires of the soul to a full fruition, *When shall I come and appear in thy presence? Even so come Lord Jesus.* Affliction puts Heaven into all those notions which make it Heaven indeed.

To the *weary* it is Rest, *Isai.*57. 2. *Rev.*14. 13.

To the *banished* it is *Home*, 2 *Cor.*5. 6.

To the *scorned* and *reproached* it is *Glorie*, *Rom.*5. 2.

To the *Captive* it is *Liberty*, *Rom.*8. 21.

To the *conflicting soul* it is *Conquest*, *Rom.*8. 37.

And to the *Conquerour* it is a *crown* of { *Life*, Rev.2. 10. *Righteousness*, 2 Tim.4. 8. *Glory*, 1 Pet.5.4.

To the *Hungry* it is hidden Manna, vers.2. 17.

To

To the thirſty it is *the fountain and waters of life, and Rivers of pleaſures*, Rev. 22. 17. Pſal. 36. 8, 9. To the *grieved Soul*, whether with *ſin* or *ſorrow*, it is *fulneſs of joy*; and to the *mourner* it is *pleaſure for evermore*: Pſal. 16. 12. In a word, To them that have layn upon the *Dunghill*, and kept their integrity, it is a *Throne, on which they ſhall ſit and raign with Chriſt for ever and ever*: Rev. 3. 31. and 22. 5.

Surely, beloved, Heaven, thus proportioned to every ſtate of the afflicted ſoul, cannot chuſe but be very precious; and will make the ſoul, with a ſtronger or weaker impulſe, deſire *to be diſſolved, and to be with Chriſt, which is beſt of all.* Phil. 1. 23. A Chriſtian indeed is *comforted* by Faith, but not *ſatisfied*; or, if *ſatisfied*, it is in point of *ſecurity*, not of *deſire*: becauſe *here we are abſent from the Lord and walk by Faith, not by Sight.* 2 Cor. 5. 6, 7. *Hope*, though it *keep life* in the ſoul, yet it is not able to *fill* it: he longs and thinks every day a year till he be at home in his

his fathers arms, and sit down on his fathers Throne, crowned with his fathers honour & glory. They that walk by *Faith* cannot be quiet, till they be in the *sight* of those things which they belive. *Jacob* when he heard that *Joseph* was alive, though he did believe it, yet could not be satisfied with hearing of it; but, saith he, I will go and see him *before I die:* So the believing Soul, He, whom my Soul loveth, *was dead, but is alive,* and *behold, he liveth for ever more,* Rev. 1.18. I will *die* that I may go and *see* him: As *Augustin,* upon that answer of God to *Moses, Thou canst not see my face and live,* Exod. 33. 20. makes this quick and sweet reply, *Then Lord let me die that I may see thy face.*

Thus I have presented you with those twenty several Lessons which *Jesus Christ* the *great Prophet* of his Church teacheth his afflicted ones to *take out* in the *School of affliction.* And now, as I told you in my entrance upon this subject, all these twenty Lessons may

may be reduced to three great *ſummary comprehenſive Inſtructions*, ſc.

1. *The ſinfulneſſe of ſin.*
2. *The emptineſſe of the Creature.*
3. *The fulneſſe of Jeſus Chriſt.*

The firſt ſummary comprehenſive Leſſon, is the *ſinfulneſſe of ſin*: Sin is alwayes very ſinfull, but in our proſperity we are not ſo ſenſible of it: the duſt of the world doth ſo fill our eyes, that we cannot make a clear and diſtinct diſcovery of the evil that is in ſin: but now by the ſharp and bitter waters of affliction, God doth waſh out that duſt, and clears the Organ to make a perfect diſcovery, and to diſcern ſin, as *it is*, and not as uſually it doth *appear*: ſin becomes *exceeding ſinfull*. God hath four Glaſſes, wherein he diſcovers to the Soul the evil that is in ſin: Rom. 7. 13

1 Summary Leſſon, The ſinfulneſſe of ſin.

1. *The Glaſſe of the Law*, Jam. 1. 23. 24.
2. *The bloud of Chriſt*, Rev. 1. 6.
3. *Afflictions and chaſtiſements in this preſent world.*

4. *The*

4. *The torments of Hell,* Matth. 25. 41.

Indeed, of all these Glasses, *the blood of Christ* is the *cleareſt,* and doth moſt fully & perfectly repreſent the *exceeding fulneſs that is in ſin,* the *ſtain* & *ſpot* whereof could be *waſht* out with no other element but the blood of *the Son of God*; for as it was *purchaſing blood* ſo it was *expiating blood: He hath* Rev. 1. 6. *loved us, and waſhed us with his own blood.* But, though this be the pureſt glaſs, yet, God doth make frequent & great uſe of the 3d glaſs alſo: ſc. *afflictions and chaſtiſements for ſin,* to diſcover to the Children of Promiſe the greatneſs of that evil *which is in* ſin. It is very notable how God brings the *Iſraelites* this glaſs in their affliction, & bids them as it were ſee their face in it: *Jer.* 2. 19. *Know therefore & ſee, that it is an evil & bitter thing, that thou haſt forſaken the Lord thy God, and that my fear is not in thee, ſaith the Lord God of Hoſts.* In this glaſs he diſcovers to them a *fourfold evil in ſin.*

1. As

1. As it is *cauſe of all other evils of puniſhment*: Verſ. 17. *Haſt thou not procured this unto thy ſelf, in that thou haſt forſaken me? &c.* He bids them read all their ſins in their *puniſhments*; he bids them look upon ſin as a *Mother-evil*, that hath all other evils in the womb of it; *q.d.* Thank thy ſelf for all the affliction that is upon thee: *Thou haſt procured this unto thy ſelf.* Art thou in captivity, in priſon, in diſtreſs? &c. Thank thy *Idolatry*, and thy *Adulteries*, whereby thou haſt forſaken the Lord thy God: Thank thy ſelf for all the miſery that is upon thee. Every mans heart may ſay to him, as *Apollodorus* his heart cryed to him out of the boiling Caldron; ἐγω σοὶ τούτων αἰτία, *Plut.* I have been the cauſe of all this. *As Luſt, when it hath conceived, brings forth Sin; ſo ſin, when it is finiſhed, when it is perfected, will bring forth Death:* Sin is the *Child of Luſt*, and the *Mother of Death.* Jam. 1. 15.

2. In this glaſs God repreſents ſin to their view, *as an evil in it ſelf*; know therefore and ſee, that

it

it is *an evil thing and a bitter*; that sin doth not only *bring* evil, but *is* evil; *it* is *an evil thing*: not onely that it *works bitternesse*, but is *bitternesse*; *it* is *a bitter thing*: it hath a *bitter root*, as well as it brings forth *bitter fruits*. God leads the sinner by affliction to take notice, not onely what sin doth, but what sin *is*: *It is evil*. Yea,

3. That it is a *pure unmixt evil*: It is an evil *thing*, the whole *being* of sin is *evil*. In the evil of affliction there is some *good*, for it hath *God* for the *Author*: *Is there an evil in*
Amos 3.6. *the Citie, and the Lord hath not done it*? And it hath *good* for its *end*:
Rom. 8.28 *All things shall work together for good to them that love God. It is good*
Psal. 119. 71. *for me*, saith *David*, *that I have been afflicted*. But now sin is a *simple uncompounded evil*, for it hath the
1 Joh. 3.8. *Devil* for the *Author*, *He that committeth sin is of the Devil*; and
Rom 6.23 *death* for its *end*, *The wages of sin is death*, death in its *vastest comprehension*; *sin is evil all over*.

4. The glass represents it yet worse & that is, as *it is an evil against God*.

It

It is a *departure from God*; *Thou hast forsaken the Lord thy God*, v. 7. And so again, v. 19. *Thou hast forsaken the Lord thy God, my fear is not in thee.* Sin, as the Schools define it, is an *aversion from God*, and a *conversion*, or turning to the *Creature*. *My people have committed two evils they have forsaken me the fountain of living waters, and hewed them out Cisterns, broken Cisterns, that can hold no water.* Sin is not onely an *unmixt* evil, but a *twisted multiplied* evil: It is a departure from the *fountain* of *life* and *glory*, and a turning to a *scanty* and a *broken Vessel*, which *leaks out* as fast as it is *poured in*. Now here is the *exceeding sinfulnes of sin*, that it is an evil *against God*; *punishment* is but an evil *against the Creature*: thou hast procured this *unto thy self*: Affliction is but a *contradiction to the will of the Creature*, but sin is a *contradiction* to the *Will of God*; whence we may safely conclude, that there is more evil in the least sin, then there is in the greatest punishment, even *Hell* it self; the

Sin is *aversio a Deo & conversio ad creaturam.* Jer. 2. 13.

Hell that is *in sin*, is worse then the Hell that is prepared *for* sin. Yea, and behold one evil more in this glasse, the aggravation of all the rest, and that is, 5ly. That sin is a *causlesse evil*, a *causlesse departure:* Thou hast forsaken the Lord thy God, *when he led thee by the way*, v.17. when he led thee as a *guide* to *direct* thee, led thee as a *stay* to *support* thee; he put underneath thee *his everlasting arms*: he led thee as a *Convoy* to *guard* thee, and led thee as a *Father* to *provide* for thee: Thou *wantedst nothing*, and yet thou hast *forsaken the Lord thy God*. This is the aggravation, v.31. *O generation*, [Generation of what? why of what you will; God leaves a space, as it were, that a man may write down what he please; *Generation of Vipers*, *Generation of Monsters*, *any thing*, rather then the *Generation of his children:*] *O Generation, see the word of the Lord:* still he holds the *Glasse* before their *eyes*; and what are they to behold there? why their *causlesse Apostasie* and *Rebellions*; for so it fol-

lows, *Have I been a barren Wilderneſſe, a Land of darkneſſe?* have ye wanted any thing? wherefore then ſay may people, *we will come no more unto thee?* Oh, this departure is *cauſleſſe* and *wilfull*: God ſaith to the ſinner, as *Pharaoh* ſaid to *Jeroboam*, when he would be gone from him, 1 *Kings* 11.22. *But what haſt thou lacked with me, that behold thou ſeekeſt to be gone from me?* and the ſinner ſeemeth to anſwer God, as *Jeroboam* there anſwered *Pharaoh*; *Nothing, howbeit, let me go in any wiſe. Jeroboam* could come to *Pharaoh* when he was in diſtreſſe; but when the ſtorm was over at home, he will be gone again, though he cannot tell why: And ſo deals the treacherous heart with God; and this cauſleſſe departure from God is an high aggravation of ſin: God is often upon it, as *Iſa.* 1.2. and *Amos* 6.3,4,5, *&c.* The Soul ſinneth onely *becauſe* it *will* ſinne. In a word: Affliction is one of Gods Tribunals where the ſinner is arraigned, evicted, and condemned: *As many as I*

love, I rebuke and chaſten: the *Greek*
Rev. 3.19. words ſignifie to *convince* and *correct*, i. e. *by correction to convince of ſin.* Truely in affliction ſin is laid open before a mans eyes in ſuch ſort, as he is inforced to *plead guilty: God* ſits as *Judge*, *Conſcience* is witneſſe, a *thouſand witneſſes*; *Sin* the *inditement*; *Affliction* both evidence & execution. Hence it is, that ſooner, or later the convinced Soul ſees ſin a greater evil then affliction, whatever it be; and now as it were forgetting the affliction, begins to mourn onely for
Job 7. 2. ſin, crying out with holy *Job* in the duſt, *I have ſinned, what ſhall I do unto thee, O thou preſerver of men?* He ſaith not, my ſubſtance is ſpoyled, my Children deſtroyed, my body is become a *Spittle* of loathſom diſeaſes, and my ſelf a terror to my ſelf and ſlanders by, *what wilt* Thou *do unto* Me, *O thou preſerver of men?* but *I have ſinned, what ſhall I do unto* Thee? &c. Affliction led him to ſin; *Correction* was made *conviction*, and ſin now lieth heavier upon him then all the

the ſufferings in the world. This is the firſt comprehenſive Leſſon.

The ſecond followeth, *ſc.*

The emptineſſe of the Creature.

a Comprehenſive Leſſon, The emptineſſe of the world.

In our proſperity we ſtick in the Creature, and dote upon the Creature, the *things* and *perſons* in this preſent world, as if there our happineſſe & comfort were bound up: But in the day of adverſity God convinceth us of our miſtakes, by cauſing us to ſee the emptineſſe and vanity of all ſublunary contentments: we begin to finde the world to be but *guilded* emptineſſe, a meer *nothing*. Then ask the Soul what it thinks of the world, and all the *elements* thereof, *the luſts of the fleſh, the luſts of the eyes, and the pride of life*, as the Apoſtle ſorts them, which formerly did ſo glitter in its eyes, and the anſwer will be with the Prophet, *All fleſh is graſſe, and all the goodlineſſe thereof as the flower of the field: Vanity of vanities, all is vanity*. The afflicted Soul ſaith of all *Creature excellency, It is not*, it looks upon them as ſo many *non-*

Iſa. 40. 6.

Prov. 23. 5

entities; so many *Nots*: *Not* that which it *seems*: *Not* that which it *promiseth*: *Not* that which we *expect*, and flatter our selves with.

Prov. 11. 4. *Riches profit not in the day of wrath.* Whatsoever it is that a man makes his *riches*, whether *friends*, or *wealth*, or *parts*, or *Creature-interests*, *whatsoever*, they profit not, *i.e.* they cannot deliver out of the hands either of *death*, or *judgement*. The world is then onely great, when we are full of sense: affliction maketh us more spiritual, and then the world is *nothing*; then the Soul findes by experience the *unsuitablenesse* & *dissatisfaction* that is in all these *seen things*; that there is no proportion between an *invisible Soul* and *visible comforts*, between an *immortal Soul* and *perishing contentments*, between a *spiritual being*, and an *earthly portion*; that the *winde* which a man takes in by *gaping*, will as soon fill an hungry belly, as *Creature-comforts* will satisfie the Spirit. In the hour of temptation the Soul sayes, *Miserable comforters are ye all*,

Fulgentius triumphos Romanos cum spectarit, appellavit vanitatem. Author vitæ apud Sur. Procop. l. 2. de bello Vand.

Phy-

Phyſicians of no value; upon which a man may beſtow all that he hath in expectation of a cure, and finde himſelf no whit *better*, but rather *worſe*. Surely the world in all its bravery is to the afflicted Soul no better then the Cities, which *Solomon* gave to *Hiram*, which he called *Cabul*, that is to ſay, *diſpleaſing*, or *dirty*: the day of affliction is one of thoſe days, *wherin men caſt away their Idols of Silver, and their Idols of Gold, which they made each one for himſelf to worſhip, to the Moles and to the Bats, & ſaith unto them* with indignation, *Get ye hence*. 1 King 9. 13. Iſa 2. 20. *Abite hinc, Abite longe.* Phil. Morn.

3. And laſtly, In the day of affliction God diſcovers to the Soul *the fulneſſe of Jeſus Chriſt*: There is an infinite fulneſſe in Jeſus Chriſt: *It pleaſed the Father that in him ſhould all fulneſſe dwell.* The Covenant of Grace is ſuited to all the exigencies and indigencies of a poor undone convinced ſinner; *It is ordered in all things*. In oppoſition to the *power of corruption in the heart, I will put* (ſaith God) *my Law in their* 3 Summary Leſſon. Fulneſſe of Chriſt. Coloſ. 1. 19. 2 Sam. 23. 5. Jer. 31. 33, 34.

inward parts, &c. In opposition to *error and ignorance* in the understanding, *They shall all know me*, &c. In opposition to *guilt*, *I will forgive their iniquity*, & *I will remember their sin no more*. And the *Offices* of *Jesus Christ* are suited to all the *branches* of the Covenant. In order to the first branch, *I will write my Law in their hearts*, &c. behold, Jesus Christ is a *King*: In order to the second, *They shall all know me*, &c. behold Jesus Christ is a *Prophet*: and in order to the third, *I will forgive their iniquities*; behold, Jesus Christ is a *Priest*. The Offices of Christ fill and execute the Covenant of Grace; and the *fulnesse of God* fills & acts the Offices of Jesus Christ: The *Power* of God, and the *fulnesse of Power*, his *Kingly* Office: The *Wisdom of God*, and the *fulnesse* of wisdom, his *Prophetical* Office: The *Righteousnesse* of God, and the *fulnesse* of Righteousnesse his *Priestly* Office. This is that which the Psalmist celebrateth in that Song of Loves; *God hath anointed thee with the Oyl of glad-*

Psal. 45. 7.

gladneſſe Above Thy Fellows: never *King* was anointed with ſuch power, never *Prophet* with ſuch *wiſdom*, never *Prieſt* with ſuch *grace* and *Righteouſneſſe*; they had their *ſtinted proportions*, *but God gave not the Spirit by meaſure unto* Him: *In him dwelt all the fulneſſe of the Godhead bodily.* It is not leſſe then an *infinite* fulneſſe which fills Jeſus Chriſt as *Mediator*; *That we of his fulneſſe might receive grace for grace:* But we are not alwayes in a capacity either to receive, or to ſee that fulneſſe; and the reaſon is, becauſe in our proſperity we *fill* our ſelves ſo with the *world*, with the pleaſures and profits of the world, that it fares with *Chriſt* now as it did when he was *born*, *there is no room for him in the* Inne: While the † world glitters in our eyes with her painted gaudery, *He* hath *no form nor* Comlineſſe, *and when we ſee him, there is no beauty that we ſhould deſire him:* We are very prone to love the World for the World, terminate our affections in the Creature,

John 3 34
Col. 2. 9.

Intus exiſtens prohibet alienum.

† *Cavenda ſunt iſta oblectamenta tanquam laquei & plagæ, &c. Lactan. divin. Inſt. l. 6. c. 21.*

Iſa. 53. 2.

and do not use terrene comforts in that way, and to that end, that we might thereby be the more fitted to walk with God; and when our desires are such, the more they are, the lesse are our delights in *Jesus Christ*: this is our sin and folly, that we do not fear the unlawfull use of lawfull things: nor see where the snare lieth to inveagle those affections to the Creature, which are onely due to God himself: and a great reproach it is to *Jesus Christ*. But now when God spreads sackcloth upon all the beauty and bravery of the Creature, and so *hideth pride from man*; when God by some flashes of lightning strikes us blind to the world; then we can discover *beauty* & *excellency* in Christ, infinitely transcending all the beauty & excellency in the world: *Thou art fairer then the Children of men, grace is poured into thy lips*: When *under the stairs*, and in *the clefts of the Rocks*, then the Soul can sing, *My beloved is white and ruddy, the chiefest among ten thousand*. When the *God* of

Minus te amat Domine qui aliquid amat quod non propter te amat. In licitis perimus omnes.

Psal. 45. 2. Cant. 5. 10.

of *Heaven* hath famiſht all our *gods on earth*, when he hath hunger-ſtarved us, as to creature comforts, in any way whatſoever, then we can hunger after, and taſte the *ſweetneſſe*, the *fulneſſe*, which is in *Jeſus Chriſt*; O then, *Chriſt* is a *King* to *govern*, a *Prophet* to *teach*, a *Prieſt* to *ſave*! how precious! then *none but Chriſt, none but Chriſt*; *give me a Chriſt, or elſe I dye*. In a word, my Beloved, when once it is come (by what exigencies & ſurprizes ſoever) to an, *Oh wretch that I am, who ſhall deliver me?* then, *I thank God through Jeſus Chriſt our Lord*. Rom. 7. 24.

Truely God is forced to exereiſe us with a ſevere Diſcipline, that he may endear *Jeſus Chriſt* to our hearts, and ſecludes us from the world, that we may ſtudy and improve his *fulneſſe*: As *the Law* is our *School-maſter*, ſo affliction is an *Uſher* to the Law: *Affliction brings us to the Law, and the Law brings us to Chriſt*. Gal. 3. 24.

And thus I have diſpatcht the firſt thing I undertook, for the opening the Doctrine, *ſc. The Leſſons* which

God

God teacheth those whom he chasteneth, both in their *twenty particulars*, and in their three summary *comprehensive heads*, to which all the rest may be reduced.

I come to the 2. thing, namely,

The *Nature*, *or Properties of Divine teaching.*

The nature and Properties of Divine teaching.

For, my brethren, it is not every teaching that will *make*, or *evidence* a man to be a blessed man under affliction. There is hardly any man that is under affliction, but he learns somewhat by it, and yet few are *blessed*; the reason is, because it matters not so much *what a man is taught*, as who is the *Teacher*, *whether he be taught of God or no:* yea, that is not all neither; for we are not to enquire onely *whether* we be taught of God, but *how*. There is a twofold teaching of God. There is a *common teaching*, which even *Heathen*, men *out* of the *Church*; *Hypocrites* and *Reprobates*, *within* the *Church*, may have; the very *Philosophers* have read excellent Lectures upon affliction, *Seneca* and others.

And

And there is a *ſpecial teaching*, proper and peculiar only to the children of promiſe: A *Covenant teaching*; *All thy children ſhall be taught of God*: It is the Covenant of God with the Redeemer, *Iſa.* 54.13. A teaching without which no man can come to Chriſt: *Joh.* 6.45. *Every man that hath heard and learned of the Father cometh unto me.* Iſa 54.16.

Now this teaching hath a ſixfold Property. 6. Properties of Covenant-teaching.

The firſt Property is, *It is an inward teaching*: Inward in reſpect of the *Object*, and inward in reſpect of the *Subject*. 1 Property, it is *inward.*

Inward in reſpect of the *Object*: So our Saviour concerning the ſaving teaching of the Holy Ghoſt; *When the Spirit of truth is come, he will guide you* into *all truth.* Man may lead you *Unto truth*, but it is the Spirit of God that onely can lead you *into truth*: He onely that hath *the Key of David, that openeth, and no man ſhutteth, and ſhutteth, and no man openeth*, can open to you the door of *truth*, and ſhew you the inſide Joh. 16.13

inside of *truth*: And great is the difference between these two teachings. He that comes to a stately house or place sees only the outward fabrick and structure; and even that may take much: but he that comes *into it*, sees all the inward contrivances and conveyances; he sees all the rich furniture & adornings of the several rooms and offices of the house, which are not only for *use*, but for *delight* and ornament. Surely the very outside of *truth* is *goodly*; but, like the Kings daughter, *it as all glorious within*, not *pleasing* only, but *ravishing*: this they see who are led *into truth*: by vertue whereof *David* saw *wonderful things in the Law*; objects which filled his soul with wonder and delight. And as the teachings of the Covenant are inward in respect of the *Object*, so *inward* also in respect of the *Subject*: *In the* Hidden Part *thou hast made me know wisdom*, Psalm 51.6. And again, *I thank the Lord that gave me counsel*, My Reins *also instruct me in the night-season*: The

Psal. 119. 18.

Psal. 16.7.

The *Reins* are the moſt *inward part* of the body; and the *night-ſeaſon* the moſt *retired* and *private* time; both expreſs the *intimacy* of divine teaching: Man may teach the *Brains*, but God only teacheth the *Reins*: the knowledge which man teacheth is a *ſwimming knowledge*, but the knowledge which Chriſt teacheth is a *ſoaking knowledg: God who commanded light to ſhine out of darkneſs, hath ſhined into our* Hearts *to give the light of the knowledg of the glory of God in the face of Jeſus Chriſt:* It is a loaden expreſſion, & holds forth the inward teachings of God on both ſides, both in reference to the *Subject*, and in reference to the *Object*. In reference to the *Subject*; He that commanded the light to ſhine out of darkneſs, *hath ſhined into our hearts: Mans light* may ſhine into the *Head*, but *Gods light* doth ſhine into the *Heart*: God hath his *Throne* in *Heaven*, but his *Chair*, his *Pulpit*, is in the *heart*; *He hath ſhined into our hearts.* And then you have the inwardneſſe of divine teaching

2 Cor 4 7.

Cathedram habet in Cœlis, qui corda docet Aug.

ing in respect of the *Object*: *He hath given us the* Light *of the knowledg of the* Glory *of God in the* Face *of Jesus Christ.* Man may give knowledg, *confused general knowledg*; but God giveth the *light of knowledg* in the *lustre* and *brightnes* of it. *In thy light we shall see light*: The soul seeth by the *same light* (in some sort) whereby God himself seeth; *thy light*: and not only so; here is not only *knowledg*, and *light of knowledg*, but the *glory* of that light; the light which God brings in to the sanctified understanding, is a *glorious light*, a *marvellous light*, 1 *Pet.* 2.9. The soul that the Spirit taketh by the hand and leadeth *into truth*, standeth wondering at the glory and excellency of that light which shines round about it. And then lastly, all this *in the face of Jesus Christ*: The *face* is the *full discovery* of a person. *Moses* could not see *Gods face*, but onely his *back-parts* he might see, *Exodus*, 33. last. But now by the flesh of *Jesus Christ* God hath put a vail upon his

Psal. 36.9.

his face; *the vail of his fleſh*, Heb. 10. 20. through which we may ſee the *face of God*; for now in *Chriſt* it is *God manifeſt in the fleſh*; the *humane nature* of *Jeſus Chriſt* hath made *God viſible*. In this *face* now of *Jeſus Chriſt* do they whom God teacheth by *a ſaving Goſpel-teaching*, ſee divine Truth, *i.e.* they ſee it now not only by borrowed repreſentations and natural reſemblances, but in its own native beauty & luſtre, *as the truth is in Jeſus*: *He hath ſhined into our hearts to give us the light of the knowledg of the glory of God, in the face of Jeſus Chriſt.* This is the firſt Property of Divine Teaching: It is *inward*, and that both in reſpect of { *Subject.* *Object.*

1 Tim. 3. 9

Eph. 4. 21.

2 Property clear convincing.

2. Divine Covenant-teaching is a *clear* Convincing *teaching*: ſo our Saviour of the Spirit; *When he is come, he ſhall* Convince *the World*, &c. ἐλέγξει τὸν κόσμον; the word ſignifieth *a clear demonſtrative conviction*: So the Apoſtle defines faith to be πραγμάτων ἔλεγχος οὐ βλεπομένων

ἔλεγχος δὲν ἀντιφάσεως συλλόγισμος. *Ariſt.* A Syllogiſm; whereby the

the Respondent is forced to contradict himself, either *per concessa negando*, or *per negata concedendo*.

ἐλέγχων, the *evidence*, or *demonstration*, *the evident demonstration of things not seen*. The Holy Ghost in his teachings brings in divine Truths with such a *clear* and convincing light, that the soul sits down under it fully satisfied: it is not only convinc'd to *silence*, but to *assurance*; it doth sweetly & freely *acquiesce* in the present truth: *Now I know*, saith *Moses* Father-law, *that the Lord is greater than all gods*: He had heard of God before, but that bred but *opinion* only; but now he is throughly convinced: *I know that the Lord is greater than all gods*. So *David* concerning his afflictions, *I know, Lord, that thy judgments are right, and that of faithfulness thou hast afflicted me*. He was fully satisfied both of the *equity* and *fidelity* of Gods chastisements; *right* in respect of the *merit*, and *faithful* in respect of the *end*. And thus in all the Lessons before presented to your view, and in all other, what God teacheth he teacheth with such a clear evidence of truth, that the soul is set beyond

Exod. 13. 11.

Psal. 119. 75.

beyond all *peradventure : our Goſpel came unto you, not in word onely, but in power and in the Holy Ghoſt, & in much full aſſurance.* The word hath a double & a treble emphaſis; *aſſurance, full of aſſurance, & much full aſſurance :* ſuch are the teachings of the Holy Ghoſt. *Common teaching* may convince to *ſilence*, but the underſtanding may remain doubtful ſtill : There is that which the Schools call *ſuſpence* or *heſitancy* in the underſtanding; there is not a full and clear aſſent in the underſtanding to the truths propounded : but a man remains, in the *Apoſtles language, a double minded man*; or as the word ſignifieth, a *double-ſoul'd man*; *duplex animo*, a man of a *double*, or *doubtful*, or divided ſpirit, floating between different opinions; one ſoul (as it were) believeth this way, and another ſoul believeth that way; one while he believeth there is a God, and anon *the fool ſaith in his heart, there is no God :* ſometimes he calls ſin *evil*, and anon again he thinks it *good*. He *believeth* and

1 Theſ. 1. 5

Ἐν πληροφορίᾳ πολλῇ,

Ἀνὴρ δίψυχος.

and he believeth *not*; sometimes what he heareth from the Word is *truth*; sometimes he thinks again it is but an invention of man, there may be some mistake in it: But now the teachings of God set a man beyond all those fluctuations and unsetledness in judgment: there is that which the Apostle calls *The riches of the* Full Assurance *of understanding to the acknowledgement of the Mystery of God:* Assurance of *principles*, even when the soul may possibly want the assurance of *application.*

Col. 2. 2.

3 Property, Experimental.

A third property of divine teaching, *It is an experimental teaching.* The soul can speak *experimentally* of the truths it knows, *It is good for me*, saith *David*, *that I have been afflicted*; why, but may not any man say as much as that? yes, few men there are but have the *Notion* in their heads, and in their lips: I, but mark I pray, the *Psalmist* speaks *experimentally* to the point, & doth instance the good which he had gained by affliction; *I have learned thy statutes.* He had learned more

Psal. 119. 71.

acquain-

tance with the word, more *delight* in the word, more *conformity* to the word. He knew it more, and loved it better, & was more *transformed* into the nature of it, then ever, *&c.* So *Pſal.* 116.6. *The Lord preſerveth the ſimple*, i. e. God ſtands by his upright-hearted ones to ſecure them from violence: A good notion; but any man may have it in the Pproposition; I but *David* hath it in the *experience*, *I was brought low and he helped me*; my *faith* was brought low, and my *comfort* was brought low, and my *reſolutions* were brought low, *my feet had well nigh ſlipt*, Pſal. 73. 2. But God helpt my Faith, revived my comfort, ſtrengthened my reſolutions, and ſtabliſht my feet: *Thou haſt holden me by my right hand*, ver. 23. Thus St. *Paul*, *I know whom I have believed, &c.* I have experienced his *faithfulneſſe* and his *Alſufficiency*: I dare truſt my *All* with him. *I am ſure he will keep it ſafe to that day.* And thus they that are taught of God in affliction can ſpeak experimen- 2 Tim. 1. 12

mentally, in one degree or other of the gains and priviledges of a suffring condition: they can speak experimentally of Communion with God, *though I walk through the valley of the shadow of death, I will fear no* Psal. 23. 4 *evil*; why? *for thou art with me*: I have had comfortable experience of thy *upholding, counselling, comforting presence* with me in my *deepest desertions*: So of other fruits of affliction, *this I had*, Psal. 119. 56. This I have got by my sufferings, I bless God I have learned more *patience, humility*, self-denial, *&c.* to be more sensible of my Brethrens sufferings, to sit looser to the World, to mind duty, and to trust safely with God, to prepare for death, and to provide for eternity, one way or other. *It is good for me*; I could not have been without this affliction, *&c.* Cómon knowledg rests in generals, and lieth more in *propositions* than in *application*; but they that are taught of God can say, *As we have heard, so have we* Seen; they can go along with every truth, and say,

It

It is ſo, I have experienc'd this Word upon mine own heart, they can *ſet to their ſeal, that God is true.* Joh. 3. 33.

4. Divine Covenant-teaching *is a powerful teaching*: After a man hath got many truths into the underſtanding, the main work is yet to do, and that is *to bring down holy truths to action*, to draw forth divine *principles* into *practice*: A natural man may know much, he may have *an heap* of truths in his underſtanding: but they all lie *ſtrengthleſs* in the brain, he hath no power to *live* the truth he knows. Covenant teachings convey *ſtrength* as well as *light*, and *do* what they *teach*. *The Lord ſpake to me with a ſtrong hand, and inſtructed me that I ſhould not walk in the way of this people, ſaying, Say ye not a confederacy to them who ſay a confederacy, neither fear ye their fear, nor be afraid; ſanctifie the Lord of Hoſts himſelf*, &c. It is a moſt ſweet and comfortable Scripture, and that in two reſpects. 1. In reſpect of what it *implyeth*. 2. In reſpect of what it *ex-* 4 Property, Powerful. Iſ. 8. 11. 12

expresseth. First, It *implieth* thus much, *&c.* that even the holy Prophet himself had no small combate and conflict within himself what to do in such a juncture of time as that was, when it *was told the house of David, saying, Syria is confederate with Ephraim*: that is, that both those Kingdoms had made a League together, and were now upon their march with their combined forces to make War against the House of *David*: it was sad news; and the Text saith, *The heart of Ahaz, and the heart of the people was moved, as the Trees of the Wood are moved with the wind*; *i. e.* they were terribly afraid, even ready to die for fear, and in that fear abundance of the people *fell off* to the *enemy*, and engaged with them; as it is intimated, *They refuse the waters of Shiloh that go softly, i. e.* they looked upon the forces of *Jerusalem* as poor and inconsiderable, no ways able to oppose and engage so potent an adversary as came against them; and so deserted their own party, and rejoyced in

Chap. 7. 8.

Chap. 8. 6.

in *Rezin* and *Remaliah's ſon*: they *rejoyced* in them, *i.e.* to cover their defection from their true Sovereign, they cried up the *invaders* as their *beſt friends*, who came to *reſcue* them from the *tyranny* and *oppreſſion* of *Ahaz*. And it ſeems the Prophet *Iſaiah* himſelf was ſurprized with *fear* too, for a time, and began to diſpute the matter within himſelf, whether it were not beſt for him to ſtrike in with the *ſtronger ſide*, and to engage in in the *confederacy* with thoſe two *Princes*, as the multitude did, there wanting not, probably, fair & ſpecious pretences to juſtifie that defection: It ſeems, I ſay, that the Prophet had a ſore temptation upon his ſpirit about this matter, and was even ready to determine the queſtion on the *affirmative*, till God came in & *inſtructed him*, *&c.* And that is the ſecond thing, the *comfort expreſt* in the words: while the Prophet was thus conflicting and fluctuating in his own thoughts, God came in, and by ſtrength of hand rebuked his fears, ſilenc'd his

Cum ſuam paucitatem & tenuitatem intuebantur trepidabant, &c. & jubabant ſe tutiſſimos fore ſi tam potens ipſis Rex contigiſſet, quam Iſraelitis. Calv. in loc.

objections, quieted his spirit, determined the dispute, and instructed him what course to take, which was not to *comply*, but to *believe*, to study *duty*, & leave *safety* with God: *Fear not their fear, nor be afraid, sanctifie the Lord of Hosts himself*, &c. *Power* went forth with *instruction*, *taught* him what to do, and *enabled* him to do what it taught. Blessed be God, who hath an *hand* to teach his people with, as well as a *mouth*; an *hand* of *power*, as well as a mouth of *instruction*: had it not been for this, the Prophet himself had been certainly carried down the torrent of that apostasie, as well as others.

And there is *caution* in this instance as well as *comfort* in reference to *our selves* & our *brethren*; and that is, in case of surprise by some sudden gusts of fear & temptatiō, not rashly to judg our selves, or our brethren; but wisely and calmly to consider, *it is no other* 1 Cor. 10. *temptation then what is common to* 10. *man*; yea, to the *best* of men: *Job*, and *David*, and *Jeremiah*, and *Habakkuk*,

bakkuk, and *Peter*, and here *Iſaiah*, were all nonpluſt, & ſtagger'd for a time, and recovered onely by a *powerfull word from heaven*; and therefore in ſuch caſes it becomes Chriſtians to *pity*, rather then to *inſult*, and to ſtudy to *heal*, rather then to *reject*; *conſidring themſelves*, *leſt they alſo be tempted*. This is the priviledge of the *Children of promiſe*, *ſtrength* goeth out from the Covenant with *inſtruction*: *The Lord who commanded light to ſhine out of darkneſſe*, *hath ſhined into our hearts*; *q. d.* God hath taught us by ſuch a *Word*, as that whereby he *made* the *World*, a *creating Word*, a *Word* that giveth *ſtrength* as well as *counſel*. And this teaching it is which the Prophet *David* ſo frequently importuneth in his prayers, *Pſalm* 119. 33. *cum* 35. *Teach me, O Lord, the way of thy Statutes, make me to* Go *in the paths of thy Commandments*: Pſalm 143.10. *Teach me to* Do *thy will*: Mark that, not onely teach me *the way*, but teach me *to go*; not onely teach me *thy Will*, but teach me *to do thy Will*. Com- Gal. 1.

mon teaching may teach an Hypocrite *the way*, but saving teaching only teacheth the soul *to go* in that way: an unregenerate man may know *the Will* of God; but he knoweth not how to do that *Will*: *The joy of the Lord is our strength.* This is the fourth Property.

Nehem. 8. 10.

5 Property, *Sweet.*

Psal. 119. 102.

A fifth Property; *The Teachings of God are sweet and pleasant teachings.* Psal. 119. 102. *Thou hast taught me*; what followeth? *How sweet are thy words unto my taste? sweeter then honey unto my mouth:* He rolled the Word & Promises as Sugar under his tongue, and sucked from thence more sweetnesse then *Sampson* did from his *honey-comb*. *Luther* said, he would not live in Paradise, if he must live without the Word; but with the Word, saith he, I could live in Hell it self. When Christ puts in his *teaching hand* by the hole of the door to teach the heart, *his fingers drop sweet smelling Myrrhe upon the handles of the Lock.* The Teachings of Christ leave a sweet remembrance of himself behinde them; *We will remember thy*

Cum verbo etiam in inferno facile est vivere Luth. *Tom.* 4. *oper. lat.*

Cant. 5. 5.

Love

Love more then wine: As people, when they are drunk with wine, wherein is exceſſe, are apt to ſing and hallow: ſo thoſe that are filled with the *Spirit*, cannot but inſult, and triumph in the *wonderfull things* which they taſte and ſee in the Word. There cannot be but much ſpiritual joy in Divine Teaching, becauſe the *Spirit* doth accompany the *Truths*, and ſo irradiate them with his own beauty and glory, *the light of the knowledge of the glory of God in the face of Chriſt* that they do not onely *affect*, but *raviſh* the heart: *Thy word is pure, therefore thy ſervant loveth it.* The Prophet ſaw a beam of Divine excellency ſitting upon the Word, and that did *enſnare* his Soul. Truth is *burdenſome* to unſound ſpirits, becauſe *convincing*; and they labour to extinguiſh that light which diſturbeth their quiet: *They hold the truth in unrighteouſneſſ*; *Gr:* they *impriſon* the truth, and will not ſuffer it to do its office: But ſaving Teaching is ſweet and delightfull, becauſe it is ſuit-

Pſal. 119. 140. *Sunt Scripturæ tuæ Deliciæ meæ.* Aug.

Rom. 1. 18. Κατεχόντων, it ſignifies forcibly and unjuſtly to withhold.

able to the *renewed part*; to which it comes in with fresh succours to relieve and fortifie it against the assaults of opposite corruption: I say it is alwayes sweet in that respect, but never more sweet then in affliction; the bitternesse of adversity giveth a more delicate relish unto the Word, by healing the distempers of the spiritual palate: and then the Soul crieth out with *Jeremy* in the prison, *Thy Words were found, and I did eat them, and thy word was unto me the joy, and the rejoycing of my heart*, Jer. 15. 16.

6. Property, Abiding.

6. And lastly, *Divine Teaching is an Abiding Teaching: The anointing which ye have received of him* Abideth *in you*, 1 *John* 2. 27. *Notional knowledge*, where it is no more, is *flitting* and *inconsistent*, and leaveth the Soul dubious and uncertain. Observe how the Apostle S. *James* expresseth it, speaking of the meer notional hearer, *He beholdeth himself, and goeth his way, and straightway forgetteth what man he was*: Observe, he doth not onely forget *what he heard*, but he

Jam. 1. 24.

for-

forgets *what he* Was: The Glaſſe, whether *Word*, or Affliction, diſcovered to him his ſpots, ſhewed him his pride, his covetouſneſſe, the impurity of heart and life, &c. but he goeth away and forgetteth what manner of man he was; he forgets the *Word*, he forgets the *Rod*, and what both Word and Rod *diſcovered* to him, together with the reſolutions and promiſes made to God in both. A godly man may forget the *Word*, (a gracious heart may have a bad memory,) but he will not ſo eaſily forget *himſelf*, he doth not forget his *ſpots*, & that keeps him in continual work, to waſh and Purge *himſelf from all filthineſſe of fleſh & ſpirit: Remembring mine affliction and my miſery, the Wormwood & the Gall: My Soul hath them* Still In Remembrance, *and is humbled in me. The double-minded man is unſtable in all his wayes.* Humane Teaching begets at beſt but *opinion*, not *faith*; the Word implyeth one that is *diſtracted* & *divided* in his thoughts

Lam. 3 20.

Jam. 1. 6.

floating betwixt two contrary Opinions: There be notions contradicting notions, and principles fighting against principles; & such knowledge is not *abiding* knowledge: this unfixedneſſe in principles produceth inſtability in practice; if *a man be double-minded* in his principles, *he will be unſtable in all his wayes:* none are ſo conſtant in the profeſſion of any truth, as they that are fully convinced and aſſured of it: none ſo ſtable in their converſation, as they that are rooted and ſtabliſhed in the preſent Truth: This is the effect of Gods Teachings, it keeps the judgement ſteady, & the heart ſtable. *Teach me, O Lord, the way of thy Statutes, and I will keep it unto the end:* He dares promiſe *Perſeverance*, if God will undertake *Inſtruction:* and accordingly he made good his promiſe, upon this very account; *I have not departed from thy Judgements, for Thou haſt taught me:* Obſerve it; He doth not ſay, *I will keep thy Statutes*; but he can ſay, and that many years after, *I*

Pſal. 119. 33.

have

have kept thy Statutes. Many will ſay in their affliction, *I will keep thy Statutes*; promiſe fair, if God will but deliver them: but how few can ſay with *David*, I Have *kept*, *I have not departed from thy Judgements! Of old time*, ſaith God, *I have broken thy yoke, and burſt thy bonds, and thou ſaidſt.* I Will not *tranſgreſſe*; *when upon every high hill, and under every green Tree thou wandereſt, playing the Harlot. Good words* in trouble, but *poor performance* out of trouble: no ſooner out of affliction, but they fall again to their old trade of *ſpiritual Adultery* againſt God: no ſooner their old hearts and their old temptations meet, but they cloſe, and embrace one another; *they ſtarted aſide like a broken bow*: I, but *David* was taught of God, and there he is as carefull to *make good his vows*, as to make *good vows*; *I will pay thee my vows, which my lips have uttered, and my mouth hath ſpoken, when I was in trouble.* The *after part of Davids* life was much more *ſevere* and *exact* then Jer. 2. 20. Pſal. 66.

the former: *I have not departed from thy judgements for thou hast taught me.*

These are the Properties of Divine Teachings: But lest I should lay a snare before the blind, and make the heart sad which God would not have made sad; I must of necessity lay in a few brief *Cautions.*

Cautions.

When we say God teacheth
1 Inwardly,
2 Clearly,
3 Experimentally
4 Powerfully,
5 Sweetly,
6 Abidingly.
It is not so to be understood.

1. God teacheth not all at first.

First, As if God taught *All at first, viz.* either *All Truths*, or *All of any truth*: God doth not teach all his *Lessons* at the first entrance into the School of affliction; at least not usually, (for we dare not limit God.) The fruit of affliction is not gathered presently: *No chastening for the present seemeth to be joyous, but grievous, nevertheless afterward it yeildeth the peaceable fruits of righteousnesse unto them which are exercised thereby. Teaching*

Heb. 12. 11

ing is the *fruit* of affliction, and fruit is not gathered preſently; it muſt have *a ripening time*: And therefore, O thou diſcouraged ſoul, ſay not God doth not teach thee *at all*, if he do not teach thee *all at once*: *The entrance of thy word giveth light*: God lets in light by *degrees*: Uſually God teacheth his children, as we teach ours, *now a little, and then a little*; ſomewhat this week, and more next week; ſomewhat by this affliction, and more by the next affliction, and more by a third, *&c.* It is not to be deſpiſed if God diſcover to the ſoul the need of divine Teaching, and engage the heart in holy deſires and longings after it; ſo that the afflicted ſoul can ſay in ſincerity, *My ſoul breaketh for the longing that it hath unto thy Judgements at all times.* Iſa. 28. 10 Pſ. 119. 20

2 Caution, nor all *Alike.*

Secondly, When we ſay, that God teacheth whom he chaſteneth, and teacheth them thus and thus; it is not to be underſtood as if he taught *All alike*: God hath *ſeveral forms* in the School of *Affliction*, as well

well as in the School of the *Word*: There be *fathers* for *experience*, *young men* for *ſtrength*, and *babes* for the *truth*, and *being* of Grace. And therefore if God have not taught *thee* ſo much as *another*, ſay not (here again) he hath not taught me *at all*: *As one Star differeth from another in glory*, ſo alſo is the *School of Chriſt*; it is free grace thou art a *ſtar*, though thou art not a *ſtar* of the *firſt*, or ſecond *magnitude*, that God hath let in *ſome divine light*, though not *ſo much light* as another may poſſibly have. In point of holy *emulation* we ſhould look at *degrees* of grace; but in point of thankfulneſſe and comfort we ſhould look at the *truth* and *being* of grace.

1 Joh. 2. 12.

3. Caution, Divine Teaching doth not put the Soul into an unchangeable eſtate.

Thirdly, When we ſay, that God teacheth *powerfully* & *abidingly*, it is not to be underſtood *as if theſe teachings did put the ſoul into an immutable evenneſſe of ſpirit*, or freed it from all *inſurrections* and *diſturbances* from oppoſite corruption; ſuch a frame of Soul is onely the priviledge of the *glorified eſtate*, where-

wherein we ſhall ſee God *face to face*, and dwell in *immutability* it ſelf to all eternity: Here the Church hath its *fulls* & its *wanes*. *David* had his *ſinkings*, and *Job* his impatient fits; *We have heard of the patience of Job*, yea and of his *impatience* too: *moved* the *taught of God* may be, but not *removed*; *fall* they may, but not *fall away*; *fearfully*, but not *finally*; *terribly*, but not *totally*.

But *theſe things are inſeparable* to Covenant-Teaching

What is unſeparable to divine teaching.

Firſt, The ſoul is thereby *made ſenſible of the leaſt ſtirrings and whiſperings of corruption*: *I find a law in my members warring againſt the law of my mind*: Others *have* it, but they do not *find* it, they are not *ſenſible* of the *law in their members*, &c.

1 Senſe of corruption Rom. 7. 23

Secondly, *They are exceedingly diſpleaſed with the oppoſition they find in their natures* againſt the teachings of God; and do riſe up in indignation againſt all that contradiction which is in the unregenerat part, in what kind ſoever: *Why art thou*

2 They are diſpleaſed with themſelves.

thou cast down, O my soul? and why art thou so disquieted within me? Is there cause for this despondency? Is this done like a *David*, like *a man after Gods own heart?* Is this the *fruit* of all the *experiences* of Gods Faithfulnesse and All-sufficiency? And so in other cases doth the soul chide down distempers, & uncomely workings of spirit: the soul is full of displicency against it self; *so fooliſh was I, and ignorant, as a beast before thee*: it cannot find words bad enough to give it self.

Psa. 73. 22

3. They pray down temptation.

Psal. 46. 6.

Thirdly, And if that will not do, then *they go to God in prayer*, and spread their temptations before the Lord; *O my God, my soul is cast down within me*: When they cannot lay the storm, and still the tempests by their own word, then (with the *Disciples* in the ship) they go and *awaken Christ*, and desire him by his *powerful word* to rebuke them, that there may be a calm: They go and pray out their distempers, and pray their hearts into a better frame: as once it was said of *Luther*, that when he

he found diſtempers upon his ſpirit, he would never give over praying, till he had pray'd his heart into that frame he pray'd for. *Vir iſte potuit quid voluit.*

Fourthly, By vertue of the teachings of God *they are enabled to maintain oppoſition againſt all that oppoſition* which they find in their own ſpirits: As *the fleſh luſteth againſt the ſpirit*, ſo *the ſpirit luſteth againſt the fleſh*; *i. e.* the ſpiritual *regenerate part* doth as *naturally* riſe up and make war againſt the *fleſh* and *fleſhly motions*, as the fleſh doth againſt the Teachings of God in the ſpiritual part: Oppoſition is not maintained only by *preceept* and *rules*, and an extrinſecal poſicy, but *naturally*, and by vertue of an inward *antipathy*, by putting forth a ſpiritual and contrary *luſting*: *The ſpirit Luſteth*: The ſpiritual oppoſition is as *ſuitable* and *agreeable* to the *new nature*, as the ſinful oppoſition is to the *old nature*. Hence is the life of a Believer called a *wreſtling*, a *warfare*, *Epheſ.* 6. 12. 4. Maintain oppoſition againſt oppoſition. Gal. 5. 7. *Caro concupiſcit adverſus ſpiritum ſi non & ſpiritus adverſus carnem faciunt adulterium.* Aug.

And fiftly, Not only ſo, but by the

the help of Divine teaching *the ſoul gets ground of that fleſhly oppoſition*, wherewith it is moleſted by degrees. *In the day when I cryed, thou anſwered ſt me, and ſtrengthened ſt me* Pſal. 38. 2. *with ſtrength in my ſoul*: Prayer brought in *God* and *God* brought in *ſtrength*, whereby he got ground of his diſtempers; and though all was not done at firſt, yet his comfort was, all ſhould be done in Gods time, v. 8. *The Lord* Will Perfect *that which concerneth me*: I am not *perfect*, but I ſhall be *perfected*: *He that hath begun a good* Phil. 1. 6. *work, will perfect it till the day of Jeſus Chriſt.*

Sixthly, Though the ſoul be not always the ſame for *temper* and *acting*, yet *it is alwayes the ſame for purpoſe and deſign*: *Then ſhall I not be aſhamed, when I have* Reſpect *to all thy Commandments*: Though he could not *keep* all, he could *reſpect* all the Command- Pſal. 63. 8. ments of God: *My Soul preſſeth hard after God*: Crouds of oppoſition intercepted and diſturbed his ſweet and conſtant com-

communion with God ſometimes; but he brake through that croud by main ſtrength to recover Gods preſence again; *My ſoul preſſeth hard after thee*: and *Paul* is *preſſing after perfection*, when he could not *overtake* it. Phil. 3. 12, 13.

Seventhly and laſtly, The ſoul hath not alwayes (poſſibly) the ſame *reliſh* and taſte of divine Truths and Ordinances, but it hath the ſame *eſtimate*: it keeps up high *appreciating thoughts* of ſpiritual things; and when it cannot *reliſh* them, yet even then it doth *hunger* after them.

My ſoul breaketh for the longings it hath unto thy Judgements at All Times. Pſa. 119 20.

And yet even in reference to theſe *diſpoſitions*, which I call *inſeparable* concomitants to Saving Teaching, I muſt add this one *Caution* in the cloſe of all; namely,

That allowance be made in caſe of deſertion: A child of God, for cauſes which here we cãnot ſtand to mention, may be caſt into ſo deep a ſtate of deſertion (for a time, that he may

as

(as the Apostle speaks) *forget that he was purged from his old sins: A child of Light may walk in darkness.*

2 Pet. 1. 9
Isai. 50. 10

And though there be no such *deliquium gratiæ*, no such swoon in the new-man, wherein both habits and acts do cease, yet they may be so stupified by the impressions of the present Temptation, as the poor soul shall be sensible of neither, but reduc'd as it were into such a state, as when grace was but an *embrio* in the womb: that spiritual life shall be *tantum non extinguisht*; *there may be life, but no sense of that life.*

Vivit & est vita, nescius ipse suæ.

More might be added, but I am sensible how this Discourse swells beyond the proportion I intended and therefore must hasten. Thus much therefore for the second thing propounded in the Doctrinal part; *the nature and properties of Divine Teaching.* I come now to

3. Thing, How affliction lieth in order to divine teaching.

The third thing propounded, *viz.* to inquire *How affliction lieth in order to Instruction?* what *tendency* Chastisement hath to promote the Teachings of God in the Soul?

Soul? *what uſe God makes of Correction to this end?*

For it may poſſibly be demanded, Might not God as well teach his people *by ſin*, as *by affliction?* *Queſt.*

He *might*, and *doth*: whence that gloſs of *Auguſtin* upon *Rom.* 8. 28. [*All things work together for good to them that love God*] *even ſin it ſelf*; for in as much as he ſaith, *All things*, it is evident he excepteth *nothing*, that doth co-operate for good to *the Called according to Gods purpoſe*: All things *do work*, but all things do not work *alike*: *Sin* works for good, but it is by *abſolute Omnipotence*, by *pure Prerogative*; for *ſin* is properly the *Devils creature*, and in its own *natural tendency* works meerly to *deſtruction*: no thank to ſin that any good comes of it; God beates Satan with his own weapons. But *Affliction* is an Evil of *Gods making*, as *Amos* 3. 6. and he hath ſo temper'd the nature of it, and doth ſo ingredient it by his Divine skill, that there is ſome *fitneſs* and *diſpoſition* in it to *Anſw.* Aug. *etiam peccatum ipſum.* *Melius judicavit Deus, de malis bene facere quam nulla mala permittere,* Aug. Enchi. l. 11.

to serve and promote his own gracious designs in the children of promise. It is true, there is need of an *arm of Omnipotence* to make Chastisement to have a saving influence upon the heart; and so there doth also even in the *Word* it self, and *divine Ordinances*: they do not save *ex opere operato*, by any intrinsical vertue, or power of their own; but yet there is a *passive* fitness in them to serve Omnipotence for divine & saving ends; a *fitness of instrumentality*: as ther is in a Saw to cut, and in a wedg to cleave, &c. The instrument can do nothing alone; but there is a fitness in it to serve the hand of the work-man. And thus it is, in a proportion, with *Affliction*; It is true, there is not so *immediate* and *direct* a tendency in the *Rod*, as there is in the *Word*, to teach and instruct the children of God; yet there is in *Chastisement* a subserviency to prepare the *heart of man*, and to put it into a better disposition to close with divine Teaching, then *naturally* it is capable of.

Heb. 4. 12 The Word of God is quick and powerful, sharper than a two edged sword.

The

The hot furnace is Chriſts work-houſe, the moſt excellent veſſels of honour are formed therein: *Manaſſeth*, *Paul*, the Jaylor, were all choſen in this fire, as God ſaith, *I have choſen thee in the furnace of affliction*, *Iſai*, 48.10. Grace works in a *powerful*, yet in a *moral* way. God ſpeaks when we are moſt apt to hear; *congruouſly*, yet *forcibly*, by a fit accommodation of circumſtances: which you may diſcover in theſe *four particulars*.

The fruit of Correction in order to divine teaching.

First, *By Correction God taketh down the pride of mans heart*: There is not a greater obſtruction to ſaving knowledge than *pride* and *ſelf-opinion*, whereby man either thinks he knoweth *enough*, or *that* not worth the learning which *God teacheth*: therefore it is proclaimed before the Word, *Hear and give ear*, Be *not proud*; *for the Lord hath ſpoken*, *Jer.* 13.15. In divine matters, as well as humane, *onely by pride cometh contention*: It is *pride* which raiſeth *Objections* againſt the Word, and *diſputeth* the Commands when it

1. It taketh down pride of heart.

Prov. 13. 10.

it should *obey* them. The *proud men* Jer. 43. 2. in *Jeremiah*, when they could *elude* the message of God by his Prophet no longer, do at length stiffen into down-right Rebellion: first they *shift*, *Thou speakest falsly*, &c. and Verse 2. then they *resolve*, *As for the Word* Cap. 44. 16 *that thou hast spoken to us in the Name of the Lord*, We Will Not *hearken unto thee*, &c. *q. d.* be it *Baruch*, or be it *God*, we will have none of it; *but we will certainly do whatsoever goeth forth out of our own mouth*, &c. Such a master-piece of obduration is the heart of man, that it stands like a mountain before the Word, and cannot be moved, till God come with his instruments of affliction, and *digging down* those *mountains* (as it is proclaimed before the Gospel, *Luk.* 3. 5.) casteth them into a *level*; and then *God* may stand, as it were, upon *even ground*, and talk with man. This pride of heart *speaketh loud* in the wicked, and *whispereth* even in the godly; it is a *folly bound up* even *in the hearts of Gods children*, till the *Rod of Correction driveth*

it

it out; and the ſtomack broken, the poor bleeding wretch cry out *Lord, what wilt thou have me to do?*

Secondly, *Affliction is Gods forge wherein he ſoftens the iron heart*: There is no dealing with the Iron while it remaineth in its own nature coldneſs and hardneſs; put it into the fire, make it read-hot there, and you may ſtamp upon it any figure or impreſſion you pleaſe: *God maketh my heart ſoft*, ſaith *Job*: melted veſſels are impreſſive to any form. So it is with the heart of man; naturally it is colder and harder than the *northern* iron; and that native induration is much increaſed by *proſperity*, and the *patience* of God towards ſinners: the iron ſinew will rather break than bend: It is the hot furnace onely which can make it *operable* & *impreſſive* to Gods Counſels: which courſe therefore God reſolveth on; *I will melt them and try them*, *Jer.* 9. 7. and ſometimes God is forced to make the furnace *ſeven times hotter*, to work out that droſs which renders men ſo unformable

2. It ſoftneth the heart.

Job. 5. 10.

able to the Miniſtry of the *Word*, while *God ſends his Prophets, riſing up early, and ſending them; and yet they* Will Not Encline *their ear, but* Harden *their necks* againſt divine Inſtruction.

When the *earthly heart* of man is ſo *dried* and *hardned* by a long *ſunſhine* of proſperity, that the *plough* of the ſpiritual Husbandman cannot enter, *God doth ſoften it with* Pſa.65.10. *ſhowres* of adverſity, maketh it capable of the *immortal ſeed*, and then *bleſſeth the ſpringing thereof*: the *ſeed* falleth upon *ſtony* ground, till God turn the *ſtone* into an *heart* of *fleſh*.

3. It maketh man attentive to God.

Thirdly, By Chaſtiſement *man is made more attentive unto God*: In proſperity the world makes ſuch a noiſe in a mans ears, that God cannot be heard; *He ſpeaks indeed once and twice*, again and a- Job 33.14. gain, very often; *yet man perceiveth it not*: he is ſo buſie in the croud of worldly affairs, that God is not heeded. In the godly themſelves there is much unſetledneſſe and giddineſſe of mind; naturally our thoughts are vain and ſcattered, the

the spirit slippery & inconsistent, which is a great impediment to our clear and full comprehensions of spiritual things: And therefore God is forced to deal with man as a father with his Childe playing in the market-place, and will not hear, or minde his fathers call, he comes and takes him out of the noise of the tumult, carries him into his Counting-house, lays him upon his knee with the rod in his hand, and then the father can be heard: So doth God, I say, with his Children; *He openeth their ears*, Hebr. *He uncovereth their eares*, Verse 6; which the Worlds vanity had stopped, and then instruction will enter. When *Joab* would not come to *Absolom*, he sets his field on fire, 2 *Sam.*14.30. And thus after neglects God brings us to treat with him by affliction: God saith, as it were, *Come, let us reason together*; and the Soul Eccho's back again, *Speak Lord, for thy servant heareth*: and when the Soul is thus *silent unto God*. He cometh and *sealeth Instruction* by his Spirit.

4. Affliction is an Eye-salve.

Fourthly, and lastly, *Affliction is an Eye-salve*, whereby God openeth the eye of the Soul to see the need of Divine Teaching, by the discovery of its own brutish ignorance of God and of his wayes, under all Divine Administrations; as *Ephraim* once *bemoaned himself* to the Lord, *I have been as a Bullock unaccustomed to the yoke.* The Prophet *David* will English it, *So foolish was I and ignorant, and like a beast before thee*: And by means of this discovery God draws out the heart into humble and holy supplication for Divine Teaching; *That which I see not*, Teach *thou me*; *and if I have done iniquity, I will do no more*: When, or how cometh the Sinner thus to put in for Instruction? Why, vers. 34. *I have born Chastisement*: *Correction* discovered the need of *Instruction*; *That which I see not, teach thou me*: And thus *Ephraim*, *Thou hast chastised me, and I was chastised*; but blows alone will not do it: therefore it follows, *Turn thou me, and I shall be turned*: Though Chastisement could

Psal. 73. 22.

Job 34. 32.

could not turn *Ephraim*, yet it made him see an absolute necessity of Divine power to his conversion; lesse then Omnipotence would not serve the turn.

And when God hath brought the heart once into this frame, *&c.* to *see*, & be *affected* with the *sence* of its own ignorance and impotency, and to ly in the dust at Gods feet, humbly importuning an effectual teaching from heaven; if God should withhold it, he should fail not of his *promise* only, but his own *counsel* and *project*: in reference to which *God cannot lye*; but *when he hath prepared the heart to pray, He will cause his ear to hear*: When God hath engaged the heart in holy desires of saving Instruction, it is not *mercy* onely in God, but *faithfulnesse*, to satisfie the desire of his own Creation: *Good and* Upright *is the Lord, and therefore he will teach sinners in the way.* Psalm 10. 17. Psal. 25. 8.

Thus much for the third particular thing propounded for the opening of the Doctrine: I come now to

Grounds, or Demonstrations of the Point.

The fourth and last, *&c.* The *Grounds and Demonstrations of the Point*: Of which in a few words, and then I shall come to the Use and Application.

It must needs be a blessed thing, when Correction and Instruction meet, if we consider.

1. The Lessons which God teacheth are so many Blessednesse.

First, *The Lessons themselves which God teacheth his Ephraim's in the School of Affliction: ex: gra.* Is it not a blessed thing to be taught how to compassionate them that are in a suffering condition? Yea, saith the Psalmist, *Blessed is he that considereth the poor, the Lord will deliver him in time of trouble, the Lord will preserve him, and keep him alive, and he shall be blessed upon earth, &c.* He *is* blessed, and he *shall be* blessed, not in *Heaven* onely, *but* upon *Earth* also; and that with a *multiplied blessing:* see a troup follows; *Thou wilt not deliver him unto the will of his enemies; the Lord will strengthen him upon the bed of his languishing; thou wilt make all his bed in his sicknesse:* Oh, the blessednesse of a com-

Ps. 41. 1. 2. Verse 2. 3.

compaſſionate heart towards afflicted ones! *how eaſie muſt that bed be which God maketh?* And ſecondly, Is it not a bleſſed thing to know *how to value our earthly comforts without doating upon them?* to be *ſenſible*, yet not *ſenſual*, thankfull for, and yet not *brutiſh in* the enjoyment of them? *Bleſſed is he that feareth alwayes*, i.e. that feareth a ſnare in all his earthly contentments. And thirdly, If it be a bleſſedneſſe to be conformed to Jeſus Chriſt, then ſurely *ſelf-denyal* is a leſſon which will make one bleſſed; *If any man will be my Diſciple, let him deny himſelf and follow me*, ſaith our Saviour, *Mat.* 16. 24. And 4ly, *Bleſſed are the poor in ſpirit, for theirs is the Kingdom of Heaven:* and *bleſſed are the meek, for they ſhall inherit the earth:* If Heaven and Earth can make one bleſſed, then *Humility* is a bleſſed Leſſon. And ſo it is, 5ly, *To have our hearts diſcovered to our ſelves*; corruption is matter of *humiliation*, but *ſight* and *ſenſe* of corruption is matter of *comfort* and re- Mat. 5. 3, 5

joycing: it is a miſerable thing indeed to be poor, and not to ſee ones poverty; *Thou ſayeſt thou art rich, but knoweſt not that thou art*
Rev. 3. 17. *poor and miſerable*: but happy is that man to whom the Lord firſt diſcovers the hidden corruption of his heart, & then teacheth him to mourn over it; *Bleſſed are they that mourn, for they ſhall be comfor-*
Mat. 5. 4. *ted.* Sixthly, A man is never in a happier condition, then when his heart is in a *praying frame*: It is a mercy with a note of obſervation,
Acts 9. 11. *Behold, he prayes:* a man is never miſerable but when he cannot pray. And ſeventhly, What think ye of the world? Surely he is a bleſſed man that by affliction is brought acquainted with his Bible, which is nothing elſe but a Treaſury and Magazine of bleſſings: *Bleſſed is the man whom thou chaſtiſeſt, O Lord, and teacheſt him out of thy Law*: It is your Text, and the firſt Pſalm is your comment; *His delight is in the Law of the Lord, and in his Law doth he meditate day and night*, v. 2. And eightly, bleſſed are they *whom*

the

The Lord teacheth to clear out their evidences for heaven, to give all diligence to make their calling and election ſure; for ſo an abundant entrance ſhall be adminiſtred unto them into the everlaſting kingdom of our Lord and Saviour Jeſus Chriſt: when others ſhall but *creep* to heaven as it were upon all four, they ſhall *ride* as in a *triumphant Chariot* into the Gates of the New *Jeruſalem.* Ninthly, Bleſſed are they *who weep over their grievings of Gods Spirit,* for God ſhall wipe off thoſe tears from their eyes; and He will *comfort* them whom they have *grieved.* And tenthly, What is the *bleſſedneſſe of heaven* it ſelf, but Communion with God! Eleventhly, The *Exerciſe of grace.* Twelfthly, The *life of Faith.* Thirteenthly, *Truſt in God that raiſes the dead, and calls things which are not as though they were.* Fourteenthly, *A clearer diſcovery of Gods Excellencies*; what are theſe but Heaven begun on this ſide Heaven, glory antidated! *This is life eternal to know thee:* our Saviour ſaith not, it

2 Pet. 1. 10. 11.

As *Jonathan* and his Armourbearer clammered up the Rock, &c.

Joh. 17 3.

it shall be life eternal, but *it is*; eternal life is begun already where these things be. In the fifteenth, and sixteenth place, to be taught the *Duties* and *Priviledges* of a suffering condition, *is a blessed Teaching*, for hereby the Soul is enabled to taste and see what is good and sweet in every affliction, and is set above all that which is grievous and intolerable to Nature; *for this cause we faint not, &c.* 17ly, The *unum necessarium*, the *one onely thing necessary*, must necessarily be a blessed thing: It is, saith our Saviour, *the better part which shall not be taken away.* 18ly, The Art of *Time-Redemption* is a blessing, not lesse then an evidence of *Soul-Redemption*, if ye compare the first Epistle of *Peter*, Chap. 1. v. 17. and 18. together. 19ly, Ask S. *Paul*, and he will tell you, that the knowledge of the sufferings of Jesus Christ is an *excellent knowledge*, in comparison of which all other things are losse and dung, *Phil.* 3. 8, 9, 10. And lastly, To *long for Heaven* is the very *first fruits of* Hea-

Luke 10. 42.

Heaven, the evidence and seal of our *conjugal* Contract with Jesus Christ; *The Spirit and the* Bride *say*, *Come Lord Jesus.* Behold Christians, to be *taught of God when chastised by him*, is a blessednesse compounded of twenty several precious Ingredients: At least if ye will take in Rev. 22. 17. *Educatur ad beatitudinem.* Greg Moral.

The *Nature and Properties of Divine Teaching*; which may make a second Demonstration; that is to say, to be taught all these: 2 Demonst. The Properties of Divine Teaching make up real blessednesse.

1 Inwardly,
2 Clearly,
3 Experimentally,
4 Powerfully,
5 Sweetly,
6 Abidingly.

This must needs be a blessed Teaching; It being a Teaching which doth possesse the Soul of the excellencies which it discovereth. Doctrinal and notional knowledge is a *blessing*: *Blessed* (saith Christ to his Hearers) *are your eyes, for they see, and your ears, for they hear*: I, but it is but an *occasional, preparatory* blessednes, blessednes in the *offer* and *opportunity*: Oh, but to be taught *these* Mat 13. 16.

Leſſons with *theſe qualifications*; to be taught *as the truth is in Jeſus*; to be taught *into the nature and image of the truth*; to be taught *into the poſſeſſion of Divine excellencies*; this *is bleſſedneſſe indeed*; bleſſedneſſe *in Being*; *full*, *perfect*, *fruitional bleſſedneſſe*.

2 Cor. 3. laſt.

3. *Demonſtration.* They are fruits of Gods diſtinguiſhing love.

A third Demonſtration:

A Teaching Chaſtiſement *is the fruit of Gods diſtinguiſhing Love.* Chaſtiſements (ſimply conſidered in themſelves) lye in common to all the ſons & daughters of *Adam* ſince the Fall; the fruit of that *firſt apoſtaſie* as well as of *actual and perſonal* departures from God: yea, and *deliverance* alſo, lieth in common: Providence diſpenſeth Deliverance to the worſt of men: The 106 *Pſalm* is a *Pſalm* of Promiſes, made to the Church; but the next *Pſalm*, the 107. is a *Pſalm* of Providential Diſpenſations to the World; and there, as you finde affliction, ſo you may finde *deliverance* alſo out of thoſe afflictions, to be the portion of wicked men, *Rebels*, Verſe 11.

and

and *Fools*, Verſ. 19, 20. (*i.e. wicked fools, Solomons* fools all along the *Proverbs*,) *Seamen*, Verſ. 23. (for the moſt part, not the moſt religious order in the world;) all theſe are *delivered* out of their troubles: The worſt of men, I ſay, ſhare in this fruit of Gods Providential goodneſs, *deliverance*; but a teaching ſanctified affliction is the *privy ſeal* of ſpecial love; *My* Loving Kindneſs *will I not take from him:* *Whom the Lord* Loveth, *he chaſteneth*; that is to ſay, with a *teaching Chaſtiſement*: when *Word* and *Rod* meet together, when *Correction* and *Inſtruction* kiſs each other, they are the fruit of paternal affection, and therefore muſt needs have a bleſſing bound up in them. *As a man chaſteneth his ſon, ſo the Lord chaſteneth thee.* Pſa 89. 33. Heb. 12. 6. Deut. 8.

Fourthly, A Teaching-Correction *is a branch of the Covenant of Grace* which God hath made in Chriſt for the children of Promiſe; *All thy children ſhall be taught of God: They ſhall all know me from the leaſt of them to the greateſt*: by 4 *Demonſt.* It is a branch of the Covenant of Grace. Iſa 54 13. Jer. 31. 33.

vertue

vertue of Divine teaching. Affliction is *adopted* to be a clause in the Covenant of Grace. That 89 *Psalm* is a Song of the New Covenant; *I will sing of the mercies of the Lord*, vers. 1. what mercies? not *Providence mercies* onely, but *Promise mercies, Covenant mercies*; vers. 3. *I have made a Covenant with my chosen*: And amongst the rest of the branches of the Covenant you shall find the *rod* and the *whip* have their place, vers. 30. 31, 32. If his children forsake my Law, & walk not in my judgements, &c. *Then will I visit their Transgressions with the* Rod, *And their iniquity with* Stripes: Behold *rod* and *stripes* standing here, not upon Mount *Ebal*, the Mount of *Curses*, as branches of *a Covenant of Works*, but upon *Mount Gerezim*, the Mount
Deut. 11. of *Blessings*, as branches of the *Covenant of Grace*. Affliction is not so much *threatened*, as *promised* to *Christs seed*: *My Covenant will I not break*, vers. 34. When God seems even to *break the bones and hearts* of his people by sore

fore and heavy strokes of correction, yet he doth not *break his Covenant, My Covenant will I not break*: It is in order to the *Covenant* when God chastiseth his children, and *instructs* them by his chastisements. Affliction separated from instruction, is *pure wrath*, a blast from *Mount Ebal, Deut.* 28 But by a *matrimonial Covenant* those two Scriptures [*Psal.* 89 32. *I will visit*, &c. and *Isa.* 54. 13 *I will teach*] are married together, and made one Spirit (as in my Text,) and then they are *pure grace*. The Covenant is the *Magna Charta* of Heaven, and contains a list of what ever *God the Father* hath *purposed*, *God the Son* hath *purchased*, and *God the Holy Ghost* doth *apply*. The breasts of the Covenant run nothing but the milk of spiritual blessing to Gods *Jedidiahs*.

Fifthly, A Teaching affliction *is the purchase of Christs death and blood shed*. Christ died not to exempt his redeemed from suffering, but to *sanctifie* their *sufferings* with his own blood: *I pray not that thou shouldst*. 5. Demonst. The purchase of Christs Death.

Joh. 17. 15. *shouldst take them out of the world, but that thou shouldst keep them from the evil:* Whatsoever Christ purchas'd, he prayed for; and this was one main priviledge, not freedom from the evil of *affliction*, but from the evil of *sin*; *Sanctifie them with thy Truth*, Vers. 17. Gods Teachings are *sanctifying* Teachings; *Sanctifie them with thy Truth, thy Word is Truth*; Christs blood purchased nothing but blessings.

6 Demonst. It is the result of all Christs Offices.

Sixthly, and lastly, A Teaching affliction *is the result of all the Offices of Jesus Christ*: As a *King* he chastens, as a *Prophet* he teacheth; and as a *Priest* he hath purchas'd this grace of his Father, that the *Rod* might blosom; that *Correction* might be consecrated for *Instruction* unto the redeemed: Behold a sanctified affliction is a cup whereinto Jesus Christ hath wrung and prest the juice and vertue of all his Medicatory offices, surely that must be a cup of generous and royal wine, like *that* in the *Supper*, *a Cup of blessing* to the people of God.

And

And thus I have finished the 4th. particular propounded for the clearing & confirming of the Doctrine, *sc.* the Grounds & Demonstrations of the Point; and with it the whole Doctrinal part of this great and blessed Truth, namely, *That it is a blessed thing when* Correction *and* Instruction, Word *and* Rod, *go together.*

I come now to the Use, for the improvement of the Point: And it may serve for { *Information*; *Exhortation.*

First, For *Information*, and that in these particulars.

First, If they only be blessed whom God chasteneth and teacheth, *then Affliction alone is not enough to evidence a man to be an happy man*: no man is therefore blessed because he is chastened: blows alone are not enough, either to *evince* or to *effect* a state of blessedness: *Thou hast chastised me, and I was chastised*, cryeth repenting *Ephraim*: *q. d.* I have had blows enough, if blows would have done me good: nay, but under all

Affliction alone can not evidence a man to be blessed.

Jer. 31. 18.

all the ſtrokes and ſmitings of thy diſpleaſure, I have been *as a bullock unaccuſtomed to the yoke*; unteachable and untractable; thou haſt drawn one way, and I have drawn another; thou haſt pull'd forward, and I have pull'd backward; all thy chaſtiſements have left me as they found me, *brutiſh* and *rebellious*: Surely blows only may break the *neck* ſooner than the *heart*: They are in themſelves the *fruit of divine wrath*, a *branch of the curſe*, and therefore cannot poſsibly of themſelves make the leaſt argument of Gods love to the ſoul. *Baſtards* have blows as well as *Children*, & *Fools becauſe of their tranſ-*
Pſ. 107. 17 *greſſion are afflicted.* And yet it is very ſad to conſider, that this is the beſt evidence that the moſt of men have for Heaven; becauſe they ſuffer in this world, they think they ſhall be freed from ſufferings in the World to come; and becauſe they have an Hell here, they hope they ſhall eſcape Hell hereafter, they hope they ſhall not have *two Hells*: Yes, poor deluded

Soul,

Soul, thou mayſt have two Hells, & muſt have two Hells without better evidence for Heaven: *Cain* had two Hells, and *Judas* had two Hells, and millions of reprobate men & women have two Hells; one of *this life* in torments of body, and horror of conſcience; and another of the *life to come*, in unquenchable fire: and ſo I ſay, ſhalt thou, unleſs thou get better evidence for Heaven, then the preſent miſery which is upon thee: the plagues and evils which are upon thee may be but the *beginnings of ſorrows*: pain now in the *body* may be but a *forerunner* of torments hereafter in thy *Soul*: thou mayſt have a *Priſon* on *Earth*, and a *Dungeon* in *Hell*; thou mayſt now want a *crum* of *bread*, and hereafter a *drop* of *water*; thou mayſt now be the *reproach* of *men*, and hereafter the *ſcorn* of *men* and *Angels*, and of *God* himſelf: And therefore *be wiſe to Salvation*, by *working it out with fear and trembling*, and giving all *diligence*, *make your Calling and Election ſure*. God forbid that a man ſhould

Iſa. 66. 24. Prov. 1. 24

Phil. 2. 12. 2 Pet. 1. 10.

should take that for his security from Hell, which may be but the *prelibations* of Hell, the *pledge* and *aggravations* of endless misery.

Object. Why, but doth not the Scripture say, *Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth?* And again, *As many as I love, I rebuke and chasten?*

Heb. 12. 6.

Rev. 3. 19.

Answ. Yes: but mark I beseech you; though the Scripture saith, *Whom the Lord loveth he chasteneth*, it doth not say, Whomsoever the Lord *chasteneth* he *loveth*: Though it saith, *He scourgeth every son whom he receiveth*, it doth not say, whomsoever he *scourgeth* he *receiveth him as a son*: Christ saith, *As many as I love, I rebuke and chasten*; but he saith not, *As many as I rebuke and chasten I love.* These Scriptures *include children*, but they do not exclude *bastards*: they tye *chastening* to *sonship*, but not *sonship* to *chastening*: the sons are chastened; but all the chastened are not *therefore* sons: the beloved are rebuked, but all that are rebuked are not, *consequently*, beloved.

But

But that place in *Job* 5. 17. seems to say as much, *Behold happy is the man whom God correcteth.*

It is true; but *one Scripture must interpret another*; *David* must expound *Eliphaz*: *Happy is the man whom God correcteth, i.e.* when *instruction* goeth along with *correction*, when *chastisement* and *teaching* accompany one another: *Blessed is the man whom thou chastenest, O Lord, and teachest him out of thy Law.* The Scripture doth not usually give things their *names*, but when they are made up of all their integrals: *Whoso findeth a wife, findeth a good thing, and obtaineth favour of the Lord*; *i.e.* a *wife* made up of *Scripture-qualifications*: otherwise a man may, and many men do, find a *plague* in a wife, and hath her from the Lord in *wrath*, and not in *love*: Every married woman is not a wife; a *bad woman* is but the *shadow* of a wife: And so here in this case, &c. Pro. 18. 22.

Indeed chastening and affliction is an *opportunity* of mercy, a *may-be* to happiness, but not (*singly*) an *evidence*

vidence of happineſs: lay no more upon it then it will bear; it is an opportunity, *improve it*; it is no more, do not *truſt* it.

2 Branch of Informat. Affliction conclude not a man miſerable.

Secondly, This Doctrine informs us thus much, *ſc.* that as affliction, ſimply conſidered, is not enough to make or evidence a man to be happy, ſo neither *is it ſufficient to conclude a man to be miſerable:* No man is *therefore* miſerable *becauſe afflicted.* It may prove a *teaching affliction*, and then he is *happy*: And yet this is another miſtake among men:

And that { 1 In reference to others
2 In reference to our ſelves.

1. In reference to others: people are very prone to judg them *wretched* whom they ſee *afflicted*: it was the *miſerable* miſtake of *Job's friends*, to conclude Him *miſerable* becauſe *ſmitten*, *curſed* becauſe *chaſtened*.

2. In reference to our ſelves; it is a *mercileſs miſtake*, ſometimes, even of Gods own children, to ſit down under affliction, eſpecially if *ſore*, and of *long continuance*, and con-

conclude, *God doth not love them*, becauſe he doth *correct them*. It ſeems to be the very caſe of the believing *Hebrews*; they judged themſelves *out of Gods favor*, becauſe *under Gods frowns*: *not at all beloved*, becauſe *ſo greatly afflicted*; under many and ſore *perſecutions*, as you may ſee, Chap. 10. 32, 33, 34. And therefore it is that upon which the Apoſtle (after he preſented them with a large catalogue and liſt of the primitive Martyrs before Chriſt, in the 11 Chapter) beſtows the twelve firſt verſes of the twelfth Chap. *ſc.* to prove by *reaſons* drawn from *nature*, and *inſtances* taken out of Scripture; the firſt whereof is that unparallel'd & aſtoniſhing inſtance of Jeſus Chriſt, the *firſt born*, the * *Son of Gods loves and delights*: I ſay, to eſtabliſh this as a Concluſion of unqueſtionable verity, namely, That *Gods* Love *& Gods* Rod *may ſtand together*. The truth is, my Brethren, there is nothing can make a man miſerable but *ſin*: It is ſin that poiſons our afflictions: *The*

Heb. 12.

* *Unum habuit Deus ſine flagitio, nullum ſine flagello.*

ſting

1 Cor. 15. 56. *ſting of death is ſin*: and ſo we may ſay of all other evils, which militate under *Death* as *Souldiers* under their *General*: The ſting of *ſickneſs* is ſin; and the ſting of *poverty* is ſin; and the ſting of *impriſonment* and *baniſhment* is ſin: *& ſic in cæt.* Take the ſting out which is *purchas'd* by the *blood of Chriſt*, and *evidenced* by Divine teaching, and *they cannot hurt nor deſtroy in all Gods holy mountain*, *Iſai.* 11. 4. And therefore let no children of God be raſh to conclude hard things againſt themſelves, & take heed of *making evidences of wrath where God hath made none.* Let Chriſtians on both ſides look further than the affliction it ſelf; the Holy Ghoſt having long ſince determined this controverſie by a peremtory deciſion: *No man knoweth either love or hatred by all that is before them*; *i.e.* no man can make a judgment, either of Gods *love* or *hatred* towards him, by any of theſe outward Diſpenſations. *He cauſeth his Sun to ſhine upon the evil, and upon the good; and ſendeth rain*

Eccleſ. 9. 1

rain on the juſt, and on the unjuſt: The Sun of proſperity ſhineth upon the *dunghil*, as well as upon the *bed of ſpices*; and the rain of adverſity falleth upon the *fruitful garden*, as well as upon the *barren wilderneſs*: He judgeth truly of his eſtate, that judgeth by the *Word* and not by *Providence*; God hath impreſt no ſuch ſignification upon the ordinary courſe of Providence: Evidences of Grace conſiſt in *inward impreſſions*, not in *outward diſpenſations*. Mat. 5.45. *Bonis brevibus mala æterna, & malis brevibus bona æterna ſuccedunt.* Lactant. Div. Inſt.

Thirdly, *That Deliverance out of trouble is not enough to evidence or make a man happy*: It is not ſaid, *Bleſſed is the man whom thou chaſteneſt, O Lord*; And Deliverest Him *out of trouble*; but, *Bleſſed is the man whom thou chaſteneſt and teacheſt*: A man may get rid of the affliction, and yet miſs of the bleſſing. All the bread which men may eat without the *ſweat of their brows*, is not therefore *hallowed*; abundance may flow in *without labor*, and yet not *without a curſe*, A woman may be delivered from the 3 *Branch Informat.* Deliverance not enough to argue a man happy.

pain

pain of child-bearing, and yet lie under the curse of child-bearing: an easie travel is not an infallible symptome of a state of reconciliation: If there be not faith in Christ who hath born, and born away, the Curse; a speedy & easie deliverance is no more than God indulgeth the bruit creatures; for *by him the Hinds do calve, & the wild Asses bring forth their young.** *A miscarrying womb* may be a *mercy*, when a mature and facile birth may be in judgment. A man may leave his *chains* and his *blessing* behind him in prison; and the *fire of a Feaver* may be extinguish'd, when the fire of Hell is *kindling* for the sinner, It is good to be *thankful for*, but extreamly dangerous to be *contented with*, a bare deliverance. I shal conclude this branch with this note, which alone might have stood for a distinct *observation* or *corollary*, That those prayers in troubles are not *best heard* which are *answered with deliverance*; but those prayers are best heard which are answered with *Instruction*. Even of our

1Tim.2.15

* Hos. 9 4 *Calvin* understands it as a prayer for them, not an imprecation against them; *hic coram Deo, se effert quasi deprecatorem.* In loc.

our blessed Saviour it is said, *In the dayes of his flesh he offered up prayers, & supplications with strong crying and tears, unto him that was able to save him from death*, and Was Heard, *in that he feared*, *Hebr.* 5. 7. How was he heard? not in that, *save me from this hour*, *John* 12. 27. but in that, *Father, glorifie thy Name*, vers. 28. not in *deliverance*, but in *instruction*; for, for that he giveth thanks, *Psalm* 16. 7. *I will blesse the Lord who hath* Given Me Counsel; *My* Reins Also Instruct Me *in the night season*. His Father *taught him* and *strengthened* him (vers. 8. 9, 10, 11.) in his *passion*; and this was the *hearing of his supplications*. That is the best return of prayers which works our *good*, when not our *wills*; and when God doth not answer in the *Letter*, if he answer in the *Better*, we are no losers by our prayers: even * *Devils* themselves are heard to the *Letter*, when his *own Son is not*: yet *heard, in that he feared*; and therefore when we have prayed,

Sancti ad salutem per omnia exaudiuntur, sed non ad voluntatem. Aug. in Epist. Johan. tract. 6.

* *Etiam damones exauditi sunt, & ad porcos quos petiverant remissi sunt.* Idem.

prayed, let us refer it unto God to determine the answer.

4 *Branch of Informat.* How to judge of our afflictions and deliverances.

Fourthly, Hence we may learn *how to judge of our afflictions, and of our deliverances from them*: and it may serve in stead of an *Use of Examination*: by this, I say, we may know when our sufferings come *in wrath*, and when *in love*. You need not (as the Scripture speaks in another case) say, *Who shall ascend up into heaven*, to look into Gods book of life & death? or *who shall descend into the deep*, the deep of Gods secret Counsels, to make report hereof unto us? *But what saith the Scripture? the Word is nigh thee*: the word of resolution, to this enquiry, it is nigh thee, *even in thy mouth, and in thy heart*; that is to say, if thou canst evidence this to thine own Soul, That *Instruction hath accompanied Correction*, That God hath *taught thee* as well as *chastened thee*, thou art *a blessed man*, thou shalt be *saved*; thou hast the Word of him who is the *Author* of *Blessednesse*, and Blessednesse it Self: *Blessed is the man*

whom

whom the Lord chasteneth, and teacheth him out of his Law.

And therefore peruse I beseech you, that *model of divine Instructions or Lessons* presented to you in the Doctrinal part of this discourse, either *at large*, in those *twenty particulars*; or *in the abridgement*, the *three great Heads*, to which they were reduc'd. And then, withal, set before your eyes those *six Properties of Divine Covenant-Teaching*, & compare your hearts & those Lessons together: Ask your own souls, Hath God taught you these Lessons, or any of them? 1. Inwardly, 2. Convincingly, 3. Experimentally, 4. Powerfully, 5. Sweetly, 6. Abidingly, (for even an hypocritical *Ahab* can humble himself for a time, *walk in sackcloth*, & *go softly*; a *bulrush* can *hold down its head for a day.*) And if the Spirit of God can bear witnesse to thy spirit, that thou art thus taught, *happy art thou*; blesse the Lord, for the Lord hath blessed thee; thou mayest sing *Davids* song, *I will bless the Lord who hath given me counsel*: an Pro-

my Reins also instruct me in the night
Psal. 16. 7. se sun: And again, I know Lord thy Judgements are right, and that of faithfulnesse thou hast afflicted me. If I had been lesse afflicted, I had been lesse blessed.

But now on the other side, when there is no *Interpreter* to accompany affliction, to shew unto man the meaning of the Almighty in his chastisements; when there is not a *Divine sentence* in the lips of *Correction*; when the *Rod* is *dumb*; or the *Creature* deaf, and cannot *hear the Rod, and who hath appointed it*; it is much to be feared, the stroke is not the stroke of Gods Children. O my brethren, it is sad *when men come out of affliction the same they went in*; when affliction *leaves* them as it *found* them; as *ignorant*, as *unhumbled*, as *insensible of sin*, as *bowelless* towards their suffering brethren, as *worldly*, as *proud*, as *impatient*, as *unsavory*, as much *strangers to Christ*, and their *own hearts*, as *regardless of Eternity*; In a word, as *fit* as they were *before*: This,

A dumb rod is a great judgement.

I say, is exceeding sad. And yet it is much sadder, when it may be said of a man, as once it was said of *Ahaz*, *In the time of his distresse he did trespasse yet more against the Lord*: It was an aggravation of wickednesse, concerning which we may say; as our Saviour of the Alabaster box poured on his head; Where ever the Scripture shall be preached in the whole world, there shall also this which *this man* did be published: *This is that King AHAZ.* Surely it is a standing monument of reproach and infamy unto him to all generations. Christians, it is sad and dangerous beyond all expression, when affliction serveth but as a *gage* to give *vent* to the *pride* & *murmur*, the *atheism* and *enmity*, which is in mens spirits, against the Lord; when afflictions are but as Oyl to irritate corruption, & make it blaze more fiercely; to continue in wonted sins, against such sensible and real proclamations to resist, is professed rebellion against God: an heavy indictement which the Pro- 2 Chr. 28. 22.

phet bringeth against *Jerusalem*; *Thou hast stricken them, but they have not grieved; thou hast consumed them, but they have refused to* Jer. 5 3. *receive instruction: they have made their faces harder then a Rock, they have refused to return.* In such cases it is to be feared, the *cup of affliction* is a *vial of wrath*, and the *plagues* of this life nothing else but some previous drops of that storm of fire and brimstone wherein impertinent sinners shall be scorch'd and tormented for ever.

That Scripture speaks dreadfully to this purpose, *Jer.6.28.*

They are all grievous Revolters, walking with slanders; they are all Corrupters: The bellows are burnt, the Lead is consumed of the fire, the Founder melteth in vain; for the wicked are not plucked away: Reprobate silver shall men call them, because the Lord hath rejected them.

Isaiah 1.5. חיסיט סרה additis defectionem. *They are all grievous Revolters,*] *i.e.* as the Prophet *Isaiah* expounds it, *ye revolt more and more*; Hebr. *They encrease revolt, walking with slan-*

ſlanders; they do not onely revolt, but *ſlander* thoſe that reprove their revolting; *They hate him that reproveth in the gate:* they ſlander the *Prophets*, and their *words*; nay, *God* himſelf doth not eſcape the laſh of their tongues: they ſay, *The way of the Lord is not equal*; when they ſhould condemne their own wayes, they cenſure Gods, *The way of the Lord is not equal. They are braſſe and iron,*] They would paſſe for ſilver and gold, a ſincere and holy people, while they are a *degenerate* and *hypocritical* generation. *They are all Corrupters,*] *They have deeply corrupted themſelves*; they have *corrupted all their doings*; *they have corrupted the Covenant of Levi*, ſc. the *Worſhip*, the *Ordinances*, the *Truths* of God. *The bellows are burnt in the fire, i.e.* The *Lungs of the Prophets*, which have preach[illegible]nto them in the Name of the Lord, riſing up early, and lifting up their voyces like Trumpets, *to tell* Iſrael *their tranſgreſſions, and the houſe of* Jacob *their ſins*, and ſtretching forth

Amos 5.10

Ezek. 18.

Micah. 9 9

Zeph. 3.7.

Mal. 2.8.

their hands unto them all the day long, they are spent. *The Lead is consumed*,] *i. e.* All the melting judgements and chastisements, which (as Lead is cast into the furnace to make it the hotter) God added to the Ministry of the Prophets, to make the Word more operative, *they* will do no good. All this while *The Founder melteth in vain*,] whether *God* the *Master-Founder*; or the Prophets, Gods *Co-founders*, or *fellow-workmen*, as the Apostle calls them; *they all melt in vain*: all their labour is lost; neither Word nor Rod, neither Judgements nor Ordinances, can stir them; *they refuse to receive correction*, they will not be *taught*.

a Cor. 6. 1.

*Men will give God the hearing, but are resolved on their own courses. Isa. 32. 6.

* *The wicked are not plucked away*: They are *the same* that *ever* they were; the *swearer* is a swearer *still*, and the *drunkard* is a drunkard *still*, and the *unclean* person is unclean *still*. *The vile person will speak villany, and his heart will work iniquity, to practise hypocrisie, and to utter error against the Lord*: The *unjust* are unjust *still*, and the

ignorant

ignorant are ignorant *still*; nothing will better them, *wicked* they are and wicked they *will be*. What follows? a formidable sentence; *Reprobate silver shall men call them*] They would be counted *silver*, but it is *reprobate silver*, *refuse* silver, *drosse* rather then *pure metal*: and their hypocrisie shall be *made known* to all *men*; *Reprobate silver shall* Men *call them*; and happy they, if it were but the censure of *mistaking* men onely; nay, but the *Searcher of hearts* hath no better thoughts of them: men do but call them so, because God called them so first; *Reprobate silver shall men call them*, *because the* Lord *hath* Rejected *them*: God hath *cast* them *out* as a Founder casts out his *drosse* to the *dunghill*, and they shall never stand among the *vessels of honour*, in whom the Lord will be glorified. A fearfull sentence! the summe whereof is this, That when Teaching goeth not along with Correction, when men come out of the furnace, and lose nothing of their drosse, it is a sad

indicium of a *reprobate spirit*, without timely and serious reflection, *nigh unto cursing. O consider this, you that forget God and his chastisements, lest he tear you in pieces, and there be none to deliver.*

Psal. 50. 22.

5 Branch of Information. They may be blessed whom the World judgeth miserable.

A fifth branch of Information may be to teach us thus much, *sc. That they may be blessed whom the world accounts miserable*: The world judgeth meerly by outward appearances, & therefore may easily be mistaken: they see the *chastisement* which is upon the *flesh*, & hence conclude a man *miserable*; but they cannot discover that *divine teaching* which is upon the *spirit*, which truely rendereth him incomparably *blessed*. The men of the world are incompetent Judges of the estate and condition of Gods Children: The godly mans happinesse, or misery is not to be judg'd by the worlds sense and feeling, but by his own; it lieth *inward* (save onely so far as by the fruits it is discernable) and the worlds *faculty* of judging is onely *outward*, made up of *sense* and *reason*: therefore

Nemo aliorum sensu miser est, sed suo. Salv. de gub Dei, lib. 1.

fore ſaid the Apoſtle, *The ſpiritual man judgeth all things, yet he himſelf is judged of no man:* that is, he is able to judge of the condition of the men of the world, but the men of the world are not able to judge of his condition, becauſe it is above their faculty: The natural man *thinks* the ſpiritual man *under affliction*, to be *miſerable*; but the ſpiritual man *knows* the natural man, *in the midſt of his greateſt abundance and bravery*, to be *miſerable indeed.* Therefore may the Saints in their troubles *think it* with St. *Paul*, *a very ſmall thing to be judged of mans judgement:* This is but * *mans day* of judging; ſo the word ſignifieth: Gods day is coming when things and perſons ſhall be valued by another *cenſus*, or *rate.* Chriſt *in his day* ſhall judge not *after the ſight of the eyes*, *i. e.* not as things *appear* to ſenſe and reaſon; nor *after the hearing of the ears*, *i. e.* according to the *report* of the world: *but with righteouſneſſe ſhall he judge*; *i. e.* He ſhall judge of things & perſons as they *are*, and not

1 Cor. 2. 15.

1 Cor. 4. 3

* ὑπὸ ἀνθρωπίνης ἡμέρας, or mans day.

not as they *appear*. *Interim* this is also another comfort: *We have the minde of Christ*, 1 *Cor.* 2. last. *the judgement of Christ*, by vertue whereof we are enabled (*in our measure*) to judge of things and persons, as Christ himself judgeth.

6. Branch of Information. To shew the wisdom, power, and goodnesse of God.

A sixth branch of Information: Is Chastisement a blessing when accompanied with Instruction? *See then, and admire, the Wisdom, Power, and Goodnesse of God, who can make his people better by their sufferings?* Who knows how to fetch *Oyl* out of the *Scorpion*, to extract *gold* out of *clay?* to draw the *richest wine* out of *gall and wormwood?* that can turn the greatest *evil* of the *body* to the greatest *good* of the *Soul?* the *Curse* it self into a *Blessing?* that can make the *withered rod of affliction* to *bud*; yea, to *bring forth the peaceable fruits of righteousnesse to them that are exercised thereby?* Behold, I shew you a *mystery*: *Sin brought Affliction* into the *World*, *and God makes* * *Affliction to carry Sin* Out of the *world.*

Isa. 27. 9.

* By this shall the iniquity of Jacob be purged, and this is all the fruit to take away his sin.

world. Persecution is but the pruning Christs vine, &c. The Almond tree is made fruitful by driving nails into it, letting out a noxious gum that hindereth the fruitfulness thereof. God never intended more good to his children, then when he seems to deal most severely with them. The very Heathen hath observed it to us: *God doth not love his children with a weak womanish affection*, but with *a strong masculine love*, & had rather they suffer hardship, than perish: *Whom the Lord loveth, he chasteneth, and scourgeth every son whom he receiveth*. God will rather *fetch* blood, than *lose a soul*; break *Ephraims* bones, than suffer him *to go in the frowardness of his heart*: *Destroy the flesh, that the spirit may be saved in the day of the Lord Jesus*. *We are chastened of the Lord, that we should not be condemned with the world*: His Discipline is made up of *severity* and *love*; he doth *chastise*, but he will *teach* also, that so his children may inherit *the blessing*: the Discipline is

Just Martyr, in Apol.

Patrium habet Deus adversus bonos viros animum & illos fortiter amat. Sen. *Curabonis viris mala accidant.*

1 Cor. 11. 32.

Vi ibus res dispositae est; lugeamus itaq; dum E. benici gaudent; ut cum

cum lugere caperint, gaudeamus &c. Tert. l. de spectac. c. 28.

is *sharp*, but the end is *sweet*. *Bless the Lord O my Soul, and all that is within me bless his holy Name: Bless the Lord O my Soul, and forget not all his benefits.*

7 Branch of Informat.

Sufferings not dreadful, as Nature apprehends,

Seventhly, It shews us, *That a suffering condition is not so formidable a thing as flesh and blood doth represent it*: It is ignorance and unbelief which slandereth the Dispensations of God, and casteth reproach upon the Cross of Christ. *He that heard the Words of God, which saw the Vision of the Almighty, having his eyes opened*, could by way of holy triumph ask this question, *Why should I fear in the days of evil? q.d.* what is there in an afflicted estate so much to be dreaded? let any man shew me a reason, and I will give way to fear & despondency. And that is more observable which follows; *when the iniquity of my heels shall compass me about*: This is an addition of the greatest weight & wonder imaginable: the meaning is, when my *transgressions* pursue me so close, that they even tread upon my heels

Psal. 49. 5.

as

as it were; when *ſin it ſelf* hath brought me into the *ſnare*, when God is *correcting* me for my *iniquities*: why truly (Chriſtians) that's the thing which a child of God doth moſt of all tremble at, to conſider that he hath *ſin'd* himſelf into a ſuffering condition. In ſufferings purely *Evangelical*, viz. *perſecution for righteouſneſſe ſake*, a gracious heart can ſee (many times) more cauſe of rejoycing than of perplexity, & look upon them as a *gift* rather than an *impoſition*: but afflictions and miſeries, which *ſin brings* upon a man ſeem to be *judicial* and *penal*, and carry a face of *wrath* rather than of *love*: I, but obſerve it, even in *theſe* the *Pſalmiſt* can ſee no juſt cauſe of fear; *Wherefore ſhould I fear in the days of evil, when the iniquity of my heels ſhall compaſs me about?* See, when ſin and ſorrows beſiege him on every ſide he is *fearleſs*, & knows no reaſon to the contrary, unleſs any one can tell him what it is: How ſo? ſurely upon the ſame account in my Text, becauſe *David* had

1 Pet. 4. 13, 16. Phil. 1. 29.

had a God that could *teach* as well as *chastise*; and therefore, though *sin* were as *poison* in his *cup of affliction*, yet *divine teaching* could *antidote* that poison, & turn it into a *cup of blessing* unto him: *Thy rod and thy staff comfort me.*

Psal. 23 4.

O that the children of God *in* affliction, or *entring upon* sufferings, would sit down and dwell upon this Consideration, The *fruit* and *advantage* which God knoweth how to bring out of all their *sorrows*, even *the peaceable fruits of righteousness*: This would keep them from uncomely desponcies, and dejections of spirit: *For this cause we faint not*, (saith the Apostle;) for what cause? *while we look not at things which are seen, but at the things which are not seen*; that is to say, not at the *visible sufferings*, but at the *invisible fruit* and *advantage* of our sufferings: This *holds up head*, and *keeps up heart*; and maketh the Soul not only to be *patient*, but to *glory in tribulation: Knowing that tribu-*

2 Cor. 4. 16, 18.

tribulation worketh patience, and patience experience, and experience hope; and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost which dwelleth in us. This is the way to counterpoise the temptation; and in the conflict between the *flesh* and the *spirit*, to come in to the succour of the better part. Rom. 5. 3, 4, 5. *Periculo non respicit Martyr, coronas respicit.* Basil *ad* 40. Martyr.

Eighthly, *It shews us the Reason why God doth keep some of his people so long under the Discipline of the Rod.* Truely God doth not only *bring* his children into the School of Affliction, but many times *keeps* them *long* there: *The Rod of the wicked* indeed *shall not* (Always) *rest on the back of the Righteous*: I, but it may *lie long*, for *moneths*, for *years*, for *many years* together; seventy years were the Jews in the *house of Correction* at *Babylon*; *four hundred years* in the *brick-kils of Egypt*: Story and experience will serve in instances without number. Hence you have the people of God so often at their *How longs* in Scrip- 8 Branch of Inferm. Why we stay so long under affliction. Psa. 125. 3

Scripture: *Psal.* 6. 3. *But thou O Lord,* How Long? *Psal.* 13. 1, 2. How Long *wilt thou forget me O Lord for ever?* How Long *wilt thou hide thy face from me?* How Long *shall I take counsel in my Soul?* How Long *shall mine Enemy be exalted over me?* In this *Psalm* where my Text is, How Long *shall the wicked,* How Long *shall the wicked triumph?* twice *How long,* before he can vent his complaint; and yet again the third time, How Long *shall they utter and speak hard things?* How Long cryes *Jeremiah, shall I see the Standard,*
Jer. 4. 21. *and hear the sound of the Trumpet?* and *Zechariah, O Lord of*
Zech. 1. 12 *Hoasts,* How Long *wilt thou not have mercy on Jerusalem, and on the Cities of Judah?* The Souls under the Altar, *Rev.* 9. 10. *cry with a loud voice, i. e.* in much anguish and agony, How Long *O Lord, holy and true, dost thou not avenge our blood on them that dwell on the Earth?* Verily God doth keep his people (sometimes) *so*

long

long under their preſſures, that they begin at length even to give themſelves up to *deſpair*, and to conclude they ſhall *never ſee* deliverance. Thus you find not onely the common multitude of the *Jews* in the *Babylonian* Captivity, concluding deſperately, *Our bones are dryed, our hope is loſt, we are cut off for our parts*; *dry bones* may as well *live*, as our captivity have an *end*: but even the Prophet *Jeremiah* himſelf (whether in his own perſon, or in the name of the whole Church I know not (poſſibly both,) *They have cut off my life in the Dungeon, and caſt a ſtone upon me*: He ſeems to himſelf to be in the condition of a man that is *dead* and *buried*, and the *grave-ſtone roul'd* to the mouth of the Sepulchre: a Metaphor expreſſing an *hopeleſſe* and *deſperate* condition: yea hence it is, that when deliverance is *nigh*, they cannot believe it, though a *Prophet of God*, or an *Angel from Heaven*, ſhould report it: *Thou ſhalt ariſe, and have mercy upon Zion*; Lam. 3. 53.

for

for the time to favour her, yea the set time is come, sings the Prophet *Daniel*, or some other that lived near the expiration of the seventy years Captivity; and yet in the mean time the *Jews* reply as before, *Our bones are dryed, our hope is lost, we are cut off from our parts*: q. d. tell not us of Gods arising, &c. we shall never see *Sion* again, we are but dead men: Observe it by the way. They that would not believe *the Captivity* while it was in the *threatning*, *Hab.* 1. 5. would not believe *deliverance* when it was in the *promise*; A just judgement upon them, that they that would not believe God *threatning*, should not believe God promising. But that's not all; Deliverance was so incredible after so long a captivity, that they could not believe it *when they saw* it: *When the Lord*
Psa 126. 1. *turned again the captivity of Sion we were like them that dream.* They knew not (as it fared with *Peter*, half awake, and half asleep, *Acts* 12. 9.) whether *it was* true, or whether they *saw a vision* only.

only: Is this a *reall deliverance?* or are we in *a dream* only? Our Saviour tells, that *when the Son of man shall come*, (*i.e.* with particular deliverances to his Church) *he shall not find faith on the Earth*: there will not be faith enough in the people of God to believe it, by reason of the long pressures and perfecutions that have been upon them. Luk. 18. 8.

Now I say, what is the reason that God suffers affliction to lie so long upon the backs of his children? Truly one Reason is, because they have *lived long in sin*; they have been *long a sinning*, and therefore *God* is *long a correcting*: God puts them to Their *How-longs*, because they have put God to His *How-longs*, *Exod.* 6. 28. How long *refuse ye to keep my Commandments, and my Laws?* How long *will this people provoke me?* and How long *will it be ere they believe?* *Jer.* 4. 14. How long *shall thy vain thoughts lodge within thee?* *Hosea* 8. 5. How Long *will it be ere they attain to innocency*

cency? &c. And truly if they have made God complain of Their *How-longs*, no wonder if God make them complain of His *How-longs*. But then again, another and the main reason is, because *the work is not yet done; they do not receive Instruction by their Correction*, else affliction would quickly cease. God giveth not a *blow*, he draws not a *drop* of *blood*, more than needs; 1 Pet. 1.6. *For a season, if* Need *be, ye are in heavineſs*: if there be *heavineſs*, there is *need* of it; and if heavineſs *continue long*, there is *need* of it. It is not to gratifie their Enemies that God keeps them ſo long under their laſh, but to *teach them*; not that *God afflicts willingly*, &c. but that he may *do them good in their latter end*; that by the *Rod of Correction* he may drive out *that folly* which is in their hearts: And when that is done, then they ſhall ſtay no longer for their deliverance; then God opens the priſon doors, and throws the rod into the fire; and infinite mercy it is, that they are *not delivered* till they are

bet-

ve *ettered*; that God will not ceaſe
ei*n haſtening* till they are willing to
ke ceaſe *ſinning*; ſaying, *I have born*
gs *affliction*, *I will offend no more*:
he *hat which I ſee not, teach thou me*;
and if I have done wickedly, I will
In do ſo no more.

af- Ninthly, Take notice from
od ence, what *unteachable creatures*
t ar e are by *nature*, who will not ſet
ls ur hearts to receive *Inſtruction*
e in ll we be *whipt* to it by the *rod* of
eſs, rrection, & hardly then neither:
vi- nleſs God multiply ſtripes, it is
l o ot multiplying of *precepts* that
ne ill do us good; there muſt be
ong *ripe* upon *ſtripe*, and *affliction* up-
em affliction, as well as *line upon*
&c *ne*, and *precept upon precept*, or
l i ſe it is in vain: we are ſo bru-
d o h, with *Ephraim*, that we make
tha od ſpend his rods upon us; and
And hen all is done, *God muſt turn us*
ſhal main ſtrength, or elſe *our folly*
ver *ill not depart from us*. This is a
iſo *mentation*, and ſhould be for
o the *lamentation*: We would ſay,
tha at were a very bad childe that
y ar ll be taught no longer than the
bet rod

9 *Branch of Inform.* How unteachable we are by nature.

rod is upon his back! such are we; we are so indocible, that we put God to it, as it were, to study what methods and courses to take with us. *How shall I do for the Daughter of my people? I will melt them and try them, &c.* Well, let us *judge our selves*, and *justifie God*.

Jer. 9. 7.

Tenthly, and lastly, It sheweth us on the contrary, *How much gracious hearts are in love with the Word*, for the improvement of their spiritual knowledg, wherein they can put such an estimate upon their sufferings, and accounts *that* their *blessing*, which other men call their *misery*: Blessed *is the man whom thou chastenest and teachest*. The *Psalmist* in another place speaketh very warmly to this purpose; *It is good for me that I have been afflicted*: why? *that I might learn thy Statutes*: He loveth the *Word* so dearly, that for the Words sake, he is in love with *affliction*: The whip, the rod, the prison, the Wilderness, any thing is precious that brings Instruction with it. Carnal people ca-

10 Branch of Inform How much good hearts love Instruction.

Ps. 119. 71

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be content to *dye* in their *ignorance*, ſo they might *dye* in their *neſt*; whereas gracious hearts think not much to go to School to a *Bridwell*; and even while the bloud is running down the back, can ſay, *it is good*, becauſe they are *taught* by it. O the different account that Grace & Nature make of the ſame Diſpenſation! It is proud diſdain to ſcorn to be taught by the loweſt of Gods Uſhers: The treaſure is precious, though in an earthen veſſel: There is none too old, none too wiſe, none too high, to be put into the meaneſt School on this ſide Heaven.

Vilis ſæpe cadus nobile nectar habet.

I have done with the Uſe of Information: I come now in the ſecond place to the uſe of *Exhortation.*

Uſe Exhor.

And it is to four ſorts of people.

1. *Such as are yet free from ſufferings.*
2. *Such as are under ſufferings.*
3. *Such as are come out of a ſuffering condition.*
4. *Parents, in reference to their Children.*

1 Branch of Exhortation. To them that are free from sufferings.

The first branch of *Exhortation* is to such as through the patience and forbearance of God are yet *free from chastisement* and affliction; *The Candle of the Almight doth shine in their Tabernacle*, and they *wash their steps in butter*, & Why now, would ye prevent chastisement and keep off thin strokes of Divine displeasure from your selves, or families? Let me commend unto you

A twofold *Caution* from this Doctrine:

1. *Study these Lessons well while ye are in the School of the Word.*

2. *Labour to be instructed by the chastisements and afflictions which you see upon other men.*

1 Caution, To prevent affliction, labour to profit by the Word.

First, If you would prevent chastisement, *Study these and the like Lessons well, while ye are under the Teachings of the Word*: Therefor doth God send us into the Scho of affliction, because we have be *non-proficients* in the School of th Gospel: because we will *not hear th Word*, we force God to turn us o ver to a severer Discipline, and

hav

have our *ears bored* with affliction, and then, saith God, now *hear the Rod, and who hath appointed it.* O my beloved, labour, I beseech you, to profit much *by the Teachings of Jesus Christ in the Gospel:* set your hearts to all the Truths & Counsels of God revealed to you therein. The Gospel is the *model*, or *platform of sound words*, able to make you *sound Christians, wise to Salvation:* O *let your profiting be made known to all men.* In special, set your hearts to those *Instructions*, or *Lessons* propounded in the Doctrinal part of this Subject; for the neglect whereof God is fain to send his people into captivity, that there he may teach them with the *briars and thorns of the wilderness.* In particular.

ὑποτύπωσις ὑγιαινόντων λόγων. Heb. 3. 13.

1. Learn, in the time of your peace and tranquility, *to lay to heart* the sufferings of the rest of your brethren that are in the world. *Remember them that are in bonds, as bound with them:* Think of them that are in prison, *whose feet are hurt in the stocks, and the*

Heb. 3. 13.

irons do enter into their Soul, with the very same affection and affliction of spirit, as if you your selves lay bound in chains by them in the same dungeon; put your Souls into their Souls steads; and content not your selves with those *loose*, and *fruitlesse*, & *transient glances*, which such that are *at ease in Sion* do usually cast upon men in misery; a cold *Lord have mercy on them*, and there's an end: Remember them that are in bonds, *as bound with them*; and that you may know you are not to confine your compassion to *prisoners* onely, it follows, *And them that suffer adversity*, &c. Learn to sympathize with all the people of God under *any adversity whatsoever*; hide not your eyes, and shut not up your bowels of compassion, from any that are in a suffering condition; and that upon this account, *As being your selves in the body*: If the *duty* respect thy *brother*, the *motive* respects *thy self*; *thou art yet in the body*: and while you remain in the flesh, you cannot promise your selves one hour

Be thou warmed and filled, Jam. 2. 16.

ex-

exemption from troubles; but are expoſed to the ſame common calamities which attend a ſtate of mortality. As it is an *argument of comfort* to them that are in affliction, that their temptations & tryals are *common to men*; God doth *ſingle* them out to encounter with *unparallel'd* affliction: So on the other ſide it is an *incentive to compaſſion* to them that are free, to conſider that they are liable to the *ſame* temptations; and therefore ſhould meaſure out the *ſame compaſſions* to their ſuffring brethren, that they would expect in the *ſame tryals*, not knowing how ſoon the *cup* of *trembling* may be put into their own hand: to be ſure, *inſenſibleneſſe* of other mens miſeries will haſten it: *They put farre away the evil day; they lye upon beds of Ivory*, &c. *eat Lambs out of the flock, and Calves out of the ſtall*, &c. *drink wine in bowles*, &c. *i. e.* they give themſelves up to all manner of ſenſuality, and thereby drown the ſenſe of their brethrens miſeries; *they are not grie-*

1 Cor. 10. 1.

Amos 6. 3. 4, 5, 6.

ved for the afflictions of Joseph they lay not the affliction of the Church to heart, it never cost them an hours sleep, they abate nothing of all their sensual excesses; they never turn aside to shed one tear over *bleeding Sion* in secret: what follows? why, saith God, *Therefore*

Verse 7. *now shall they go captive with the first that go captive, and the banquet of them that stretched themselves shall be removed:* as if God should have said, As I live, because you have not pitied your brethren in captivity, you your selves shall be led away captive, and the *next* turn shall be *yours*; and there you shall learn by *experience*, what it is to be plundred, & what it is to lye in chains; what it is to have cruel Taskmasters set over you, what it is to want bread; you shall *banquet it no more:* you shall feel by *sense* what you would not feel by *sympathy*. And therefore, Christians, set your hearts to the afflictions of the Church and people of God; it is the great duty which the times call for; and I am afraid

fraid God is now viſiting *England* and *London* for the neglect of this duty: *We are verily guilty concerning our brethren*, in *Germany*, in *Ireland*, in *England*, and *Scotland*, &c. *in that we ſaw the anguiſh of their Souls, when they beſought us, and we would not hear; therefore is this diſtreſſe come upon us:* We have not grieved their ſorrows, nor wept their tears, nor ſigh'd their groans, nor bled their bloud; and therefore may fear, leſt God ſhould ſay unto us alſo, even unto us, *With the next that go into captivity, they ſhall go into captivity*; with the next that are plundered and ſpoyled, *London* ſhall be plundered and ſpoyled; with the next that ſhall be impriſoned, you ſhall be taken priſoners; with the next that ſhall be ſlain with the ſword, you ſhall be ſlain with the ſword; your wives ſhall be made widows, and your children ſhall be made fatherleſſe, and your dwellings ſhall caſt you out, and be left deſolate: And therefore let us look to it, and

know in this our day the things of our peace, before they be hid from our eyes: Shew compassion, that you may not *need* compassion, or if you *need it*, you may *find* it.

In like manner set your hearts to the other Lessons which God teacheth by his chastisements.

Prize Creature-comforts more, and surfeit upon them lesse: be more *thankfull*, and lesse *sensual*: especially prize a *Gospel* while ye have a Gospel; prize it by its *worth*, that you may not prize it by the *want*; prize it that you may *keep* it, lest you prize it one day when you cannot *recover* it: that's a dreadfull word, *They shall go with their flocks and with their heards to seek the Lord, but they* Shall not *Find* Him: *And I will send a famine, not of bread, nor a thirst of water, but of hearing the Word of the Lord*, &c. *and they shall run to and fro to seek the Word of the Lord and* Shall not *Find It.*

Amos 8. 11.

Hosea 5. 5.

Amos 6. 11.

Verse 12.

Study *self-denyal*, *meekness of spirit*; *labour to discover the hidden corruptions of your own hearts*; be still

ſtill digging in that *dunghill*, you will find it a bottomleſſe pit: *The heart is deceitfull above all things, and deſperately wicked, who can know it? I the Lord ſearch the heart.* Jer. 17 9. Oh, entreat the Lord to diſcover your hearts to you.

Study Scripture-evidence for your intereſt in Chriſt; reſt not in any evidence, which you will not venture your Souls upon, if you were to die this moment.

Labour to maintain ſweet communion with God; to be able to ſay with the Apoſtle, and to ſay *truely, Our communion is with the Father, and with his Son Jeſus Chriſt*: 1 Joh. 1. 3. Make God your *choice*, and not your *neceſſity*; and labour to maintain ſuch *conſtant converſe* with him, that when you die, you may change your *place* onely, but not your *company*.

Live up in the exerciſe of your grace: add to your faith virtue, to virtue knowledge, and to knowledge temperance, and to temperance godlineſſe, and to godlineſſe brotherly kindneſſe, and to brotherly kindneſſe 2 Pet. 1. 5. 6.

charity: Be adding one grace t another, and one degree of grac to another, and one exercise grace to another exercise of grac that you may not put God to ad affliction to affliction, and sorro to sorrow: while others are ad ding sin to sin, *drunkennesse t thirst*, do you add grace to grace *Be stedfast and unmoveable, alwaye abounding in the work of the Lord* &c.

Job 22. 20. *Acquaint your selves with God and good shall come thereby.* Stud to know God more, and love hi better: *This is life eternal*, & Joh. 17. 3. *Then shall we know, i we follow on to know the Lord.*

Hosea 6. 3. *Mind, I beseech you,* while you ar in your strength and peace, tha *one thing necessary:* there is but *on thing necessary*; there be many *may-be's*, but one *must-be*: O tak heed of industrious folly, and dis spirit not your selves in the pur suit of trifles; *mind your work.*

Hot age.

Redeem the time, the dayes are e vil: O that Christians would study the *worth of time*, value a day; say

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of every *Hour*; yea, of every *moment*, *This is* Time: even the filings of time are precious. Redeem time while you have it: redeem time while time may *do you good: Evil dayes are coming, wherein you will say, I have no pleasure in them.* Yea, *the dayes are evil*; evil with *sin*, evil with *sorrow:* redeem the time *to do good*, to *receive good*, that neither you may be the worse for the times, nor the times for you: Happy shall that man be called, who contributeth not *to* the heap of the God-provoking abominations, nor receiveth impressions *from* the hypocrisie & prevarication of the present generation.

Study the sufferings of Jesus Christ: Resolve with *Paul, to know nothing but Jesus Christ, and him crucified:* A due contemplation of the Cross will *heighten Christs* Love, and *lessen* your own *sufferings.*

And *labour to get your conversation in heaven, Looking for, & hastening t*, or as the word signifies, * hastning *the coming of Christ:* Say, *Come Lord Jesus, come quickly.* * 2 Pet. 3. 2. σπεύδοντας τὴν παρουσίαν, &c.

In

In a word, brethren, ſtudy, and ſtudy throughly, the { *Sinfulneſs of ſ* / *Emptineſs of t* / *Creature.* / *Fulneſs of Chri*

And in all theſe, and the like *Leſſons*, labor for an { *Inward* / *Convincing* / *Experimental* / *Powerfull* / *Sweet* / *Abiding* } Teaching.

Content not your ſelves, Chriſtians, with a *general*, *ſlight*, *ſuperficial*, *unſavory*, *powerleſſe*, *flitting* Knowledge: reſt not in *notions*: be not ſatisfied with *expreſſions* without *impreſſions*; nor with impreſſions, that are not *abiding* impreſſions; that are like figures written in the ſand: this is the ruine of Profeſſours. Thoſe Profeſſours, their names ſhall be written in the duſt, who write Divine inſtructions in the duſt: at leaſt, if God have a mind to do you good, expect that he ſhould ſend you into the *houſe of Correction*, and there *teach* you with *ſcourges*, and *write* his *Inſtructions* in your *bloud*.

And therefore if you would prevent

vent ſo ſevere a Diſcipline, oh improve your time well in the School of the Word; *While you have the light, walk in the light, leſt darkneſs come upon you*: while you ſit under the Teachings of the Goſpel, labour to get *knowledg anſwerable to the means, and grace anſwerable to your knowledge.* Thus much for the firſt Caution. John 3. 35.

I come now to the *ſecond Caution.* 2 *Caution,* Labor to profit by *other mens* ſufferings.

If you would prevent affliction, *Labour to be inſtructed by the chaſtiſements which you ſee upon other men.* God deals with his children, as Tutors do with the children of Princes, *whip them upon ſtrangers backs.* Thus God ſcourged *Iſrael* upon the back of the Nations round about: *Zeph.* 3. 6. *I have cut off the Nations, their towers are deſolate, I made their ſtreets waſte that none paſſeth by, their Cities are deſtroyed, ſo that there is no man, that there is none inhabitant:* Short Work! But their *puniſhment* was Iſraels *Caution*; *I ſaid, Surely thou* Zeph. 3. 6.

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wilt fear me, thou wilt receive instruction: The Worlds *judgements* are the Churches *instructions*, and God lookt that his people ſhould have made that *uſe* of this *practical doctrine*; *I ſaid, Surely thou wilt fear me, thou wilt receive inſtruction*: God had gracious ends in this diſpenſation; his *ſeverity* to ſtrangers, was his *tender mercies* towards *Iſraels*: he ſpared not the *Nations*, that he might have ſpared
Verſe 7. *them, ſo their dwellings ſhould not be cut off*: God *cut off the Nations*, verſ. 6. that he might *not cut off Iſrael*; *Behold* (as the Apoſtle ſaith in another caſe, *Rom.* 11. 22.) *the goodneſs and ſeverity of God*; ſeverity to the Nations, but goodneſs towards *Iſrael, had they continued in his goodneſs*, had they received *inſtruction* by their neighbours *deſtruction*. And as God puniſht *Iſrael* upon the *Nations backs*, ſo God puniſht *Judah* upon *Iſraels back*: *Go ye now to my place in Shiloh, and ſee what I did to it, for the wick-*
Jer. 7. 12. *edneſs of my people Iſrael. Iſraels*

cha-

chastisements should have been *Jerusalems teachings*: and by *their stripes she should have been healed*; for the neglect whereof God is highly displeased, and speaks concerning *this* in a very angry Dialect; *And I saw when for all the causes whereby back-sliding Israel had committed adultery, I had put her away, and given her a bill of divorce; yet her treacherous sister* Jer. 3. 8. *Judah feared not, but went and played the Harlot also.* God took it ill, that *Jerusalem* should slight the kindness of such a *Caution*, and *despise* the counsel which was written to her in her *sisters blood*; q. d. I would have made *Jerusalem* wise by *Samaria's* harms, and taught her by a Rod which she only *saw*: but she *feared not*; she hardned her heart through *unbelief*, and either would not understand the *Caution*, or *dared me* to my face to do my worst, while by her shameless whoredoms she went on to provoke me to jealousie. This hasteneth that Judgment upon her self which she despised on others:

Judah

Judah must *feel* Israels *rod*, because she would not hear it: *Israel* must *suffer* those Judgments on the Nations which she would not *improve*; by those very Nations by whom she would not be *instructed*, she must be *destroyed*. Zeph. 3. 8. So *Judah* must *feel* when she *feared not* at a distance; she that would not tremble at her Sisters divorce; must suffer divorce her self, and *be judged as women that break wedlock, &c.* Ezek. 16. 38. *And bear her own shame for her sins that she had committed more abominable than they*, vers. 52.

Beloved Christians, if we would prevent the like *severity* let us take heed of the like *security*. God hath been a long time scourging *England* upon *Germanies* back, and upon *Irelands* back, and upon *Scotlands* back; God hath for these many yeares scourged *London* on the back of all the *Cities* and *Counties* round about; and God doth daily scourge every one of us in particular upon the back of our suffering bre-

brethren, in divers kinds; his design is, that *we should fear him, that we should receive instruction*: If we altogether fail his expectation, we may fear that the same rods are preparing for our backs wherewith they have bled, yea that their rods shall be turned into *scorpions* to us; we sin *worse* than others, when we sin those very sins *for which* others have been punisht *before our faces*, and adde *contempt* to their *transgressions*; and how just will it be with God, if as we aggravate their sins, so He aggravate upon us their plagues; we that would not be bettered by Gods *warning-pieces*, should be destroyed by Gods *murdering-pieces*; that we that would not see and *learn*, should *feel* and *perish*; even particular *judgements* should be our *documents*: Remember Lot's *wife*; her *pillar of salt* should *season* our *hearts*, that *when the judgments of God are abroad in the Earth, we that are the inhabitants*, not *of the Earth* only, but of *Sion* also, may learn

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learn *Righteousnesse*. Even those judgements which the *Magistrate* doth execute by Gods appointment, are chiefly for *caution* to standers by, *that others may hear* Deut. 13.11 *and fear, and do no more any such wickednes, &c.* How much more those judgements which the *Lord himself* doth execute? *vid. Psa.* 64. 7,8,9. 2 *Pet.* 2.6. When the father is correcting one child, the whole family should fear and tremble. * Jer. 7.12. * *Go to my place in Shiloh*, saith God to the Jews, *and see what I did to it for the wickednes of my people Israel.* If we would *learn* by other mens sufferings, we should *prevent* our own. This is the way to prevent sufferings. The Lord make us wise to Salvation.

2 *Branch of Exhortat.* I come to the second Branch of Exhortation, *&c.*

To such as are under affliction. To such as yet lie under affliction, and the chastisements of the Almighty.

Take notice of Gods design. *Take notice*, O thou afflicted soul, *what Gods design* is in afflicting of thee, & *make it thy design*, namely, that thou mayst be *taught*, that cor-

correction may be turn'd into instruction; *hear the rod, and who hath appointed it.* It is the great mistake and folly of men, that they make more haste to get their afflictions removed than sanctified: *The captive exile hasteneth that he may be loosed, and that he should not die in the pit*, &c. *q. d.* men would fain break prison, or leap out at the *window*, before God open the *door*: But this their way is their folly; so the following words imply; *But I am the Lord thy God that divided the Sea, whose waves roared, the Lord of Hosts is his Name*, q. d. 'Men would fain be delivered, but 'they take not the right course: 'Deliverance belongs unto me, *I 'am the Lord thy God that divided 'the Sea*, and made it a way for my 'ransomed to pass over, and that 'when it was most tempestuous, '*When the waves thereof roared:* 'When I will deliver, no *obstruction* can stand in the way; and 'yet *Israel* now in captivity will 'not look to me: I am the '*Lord of Hosts*, that have all the 'Armies Verse 15.

'Armies of Heaven and Earth a
'command; and yet when they ar
'besieged with troubles & dan
'gers, I cannot hear from them
'they run to the creature, & neg
'lect God; or if they cry to me i
'their distresses, it is for *deliver*
'*ance* onely, but not for *teaching*
'though *I have put my words in th*
'*mouth*, vers. 16. that is, I have gi
'ven them my *Laws* and *Statutes*
'wherein I have made known m
'design in affliction, why I sen
'them into captivity, namly, tha
'there I might Teach Them; tha
'*I might humble them, and prov*
'*them, and make them know what*
'*in their heart*. This is the shorte
'way to deliverance, and in thi
'path if they had trod, *I would*
'*have planted the Heavens, and lai*
'*the foundations of the Earth*
'vers. 16. even the New Heaven
'and the New Earth of *Jerusa-*
'*lems* Restoration, *and say t*
'*to Sion, Thou art my people*, i
'the same verse. This is God
'method wherein he will own his
'people, and wherein if they meet
him,

him, they ſhall not ſtay long for their deliverance.

And therefore be wiſe, *O thou afflicted, toſſed with tempeſt, and not comforted*; be *inſtructed*, leſt Gods Soul depart from thee; make more haſte to be *taught*, than to be *delivered*; and chuſe rather to have thy affliction *ſanctified*, than *removed*. Iſai. 54. 11.

Conſider,

1 That this is Gods deſign, that he might teach thee by his chaſtiſements, and if thou croſſeſt Gods deſign, God will croſs thy deſign; if thou wilt not let God have his end in *inſtruction*, he will not let thee have thy end in *enlargement*: The onely way to *retard* deliverance, is to make *too much haſte* to be delivered; and *he that believeth will not make haſte*. 1. If we croſs Gods project, God will croſs ours.

2. Conſider, That bare deliverance is not *the Bleſſing*: I told you before, that *deliverance* alone is but the fruit of *common bounty*; Ile tell you more now: Deliverance alone may be the fruit of the *Curſe*, a man may be delivered in wrath, and not in *love*; deliver- 2. Deliverance is not the Bleſſing.

liverance from one affliction may but make way for another, for a *greater*; affliction may return like the unclean spirit, with seven more worse than it self: So God threatens an unteachable people; *If by these things ye will not be reformed, but will walk contrary to me,* cross my design in my chastisements, *then will I walk contrary to you,* I will cross your design, and instead of deliverance, *I will punish you yet seven times more for your sins.* The *blessing* of correction is *instruction*: *O let not God go till he bless thee.* It is a sad thing to have *affliction*, but not the blessing of affliction; to feel the *wood* of the Cross, but not the *good* of the Cross; to taste the *bitter root*, but not the *sweet fruit* of a suffering condition; the *Curse*, but not the *Cordial.* Truly in such a case one affliction may not onely make way for *another*, for *more*, for *greater*; but affliction here may make way for *damnation* hereafter; and as one saith wittily,----by all the fire of affliction in this world, a man

Levit. 26. 23, 24.

man may be but *perboil'd for Hell.* And therefore mind instruction, study the *Lessons* of a suffering condition, *ut sup.* and be importunate for nothing so much as *to be taught of God*; and to be taught not with a *common* teaching, but that *special*, *Covenant*, *saving* teaching, which *changeth* the soul into the *nature* of the Truth, and makes it *holy* as it is holy, & *pure* as it is pure, and *heavenly* as it is heavenly: *He for our profit, that we might be partakers of his holiness.* Heb. 12. 10

Third branch of Exhortation. 3 *Branch of Exhortat.* To such as are come forth of affliction.

To them that are come out of affliction and fiery tryals: Sit down Christian, and *reflect upon thy self*; turn it upon thine own heart, examine thy self; *Have teachings accompanied chastisements? hath the rod budded?* cast up thy accounts: What hast thou learned in the School of Affliction? Not to go over the *larger Catechism* of those twenty *Lessons* again, view the *abbreviate*; Hath God discovered to thee the *sinfulnesse of sin*, the *emptinesse of the crea-*

creature, the *fulneſs of Chriſt?* Is no evil like to the evil of ſin? * no *good* like to *Jeſus Chriſt?* Is the world become an empty *vanity*, a *mockery*, a *nothing* in thine eyes? Canſt thou ſay, *It is good I have been afflicted?* and canſt thou point out that good, and ſay, *This I had*, this I have got by my ſufferings; I know *divine Truth* more *inwardly*, more *clearly*, more *experimentally*, more *powerfully*, more *ſweetly*, than ever; it hath a more *abiding impreſſion* upon my heart. I would ſpeak a word,

* *Fornicatur anima quæ avertitur abs te & quærit extra te ea quæ pura & liquida; non invenit niſi cum redit ad te.* Aug. Conf. l. 2. c. 5.

1. To them that can evidence theſe teachings to their own Souls.
2. To them that cannot.

Firſt, To thoſe who through grace do find the fruit of affliction in the ſavory and ſaving teachings of God upon their hearts; let me by way of Exhortation commend a threefold duty to you.

Three duties.

1. Study to be thankful.
2. Labor to preſerve the teachins of God upon thy ſpirit.

3. Learn

3. Learn to pray for them that are afflicted, and what to pray.

First, *Study to be thankful:* Hath God *taught* thee as well as *chastised* thee? O say with *David*, *What shall I render unto the Lord?* For consider how great things God hath done for thy Soul.

1. Duty, Thankfulness. The privileges of being taught as well as corrected.

1. God hath done more for thee, then *if he had never brought thee into affliction and trouble*, or then if he had *brought thee out* the *same day* on which he sent thee *in:* if he had delivered thee upon the *first prayer* that ever thou madest in thine affliction, it had not been a comparable mercy to his *teachings* of thee by affliction: *Prevention* and *deliverance* may be in *wrath*, *ut sup.* but God never *teacheth* the Soul but it is in *love.*

1. It is more better then deliverance.

2. God hath doubled his mercy and loving-kindness to thee, he hath commanded *deliverance* & *instruction* too: a *twisted* mercy; yea, as *Deliverance* and *Instruction* were the return of *Prayer*, a

2. It is a doubled, a multiplied mercy.

treble, a *multiplied* mercy: which should greatly endear the heart to God, and make it sing with *David*, *I will love the Lord, because he hath heard the voice of my Supplication.* Upon the return of prayer in a single deliverance, God expects the return of praise; *Call upon me in the day of trouble, I will deliver thee, and thou shalt glorifie me*; how much more when he *wreaths* and *twists* his mercies one in another? Double and treble and multiplyed mercy, calls for double and treble and multiplyed thankfulness; when God *Loads us with mercy*, we should *Load him with our praises.*

Psa. 116. 1

Psa. 50. 15

3. *Instruction* is the Seal of God; which set upon *Correction*, doth seal up *Adoption* and *Sonship* to them that are exercised thereby: The *children of Affliction* are, by Divine Teaching, sealed up *the children of promise: If his children forsake my Law*, speaking of Christs spiritual Seed, *I will visit their transgression with a rod, &c.* but *my loving kindness will I not take away:*

3. Seal of Adoption.

I will

I will visit them with the rod, that is, I will *teach* them with the rod, it shall be *a rod of Instruction* to them, that is the *childrens portion*; *If his children forsake me, &c.* God deals with you as with sons. Behold, oh thou Christian Soul, God hath done that for thee in thy sufrings, which possibly he denied thee in thy prosperity, given thee an *evidence of thy Sonship*; he hath made thy *suffering*-time thy *sealing*-time; and *hath allured thee and brought thee into the wilderness, and there hath spoken Comfortably to thy heart:* Thy *Patmos* hath been thy *Paradise*, wherein he hath given thee his loves. Heb. 12. 7. Hos. 2. 14.

4. God hath consecrated thy *sufferings* by his *Teachings*; *Afflictions* have taken *Orders*, as it were & stand no longer in the rank of *Ordinary Providences*, but serve now in the Order of *Gospel-Ordinances*, officiating in the holy garment of *Divine Promises*, and to the same Uses. What is the great end and design of the Promises? the Apostle tels us, 2 *Pet.* 1. 4. *There are* 4. Sufferings are consecrated.

given to us exceeding great and precious Promises, that by them we should be partakers of the divine nature, i. e. of gracious dispositions and qualities, which make the Soul resemble God, holy as he is holy, &c. this is the end of Divine Promises and Ordinances; and mark, what the Apostle *Peter* affirms of the Promises, the very same the Apostle *Paul* affirms of Gods chastisements, *He for our profit, that we might be Partakers of his Holiness:* See, by vertue of Divine Teachings, afflictions advanced to the same degree and office with Gospel *Ordinances* and *Promises*; so that what hinders, why we may not give those titles of honour to Afflictions, which the Apostle here gives to the Promises, & say, *There are given unto us exceeding great and precious Afflictions, that by them we might be partakers of the divine nature*, that is, *made partakers of his holiness?* See, O thou afflicted Soul, by teaching God hath changed the very nature of affliction: He hath *turned thy water into wine*;

Heb. 12. 10

To you it is GIVEN not onely to believe, but to suffer. Phil. 1. 29.

a pri-

a prison, a bed of sickness, into a *school*, into a *temple*, wherein he hath *taught thee into* his own *likeness*.

5. As God hath consecrated thy sufferings, so he hath *consecrated thee also by thy sufferings*. As it is said of Christ, *He made the Captain of our Salvation perfect through sufferings*: τελειῶσαι. He *consummated*, or *perfected*; Christ became a perfect Mediator by his *passion*; the Cross was the *complement* and *absolution* of his *Mediatory-office*; hence you hear him cry upon the Cross, τετέλεσται, *It is finished*. And thus also it may be said of the members of Christ; *they are perfected by sufferings: Chastisement* being coupled with *teaching*, is the Consecration, and Consummation of the Saints. *I fill up*, saith *Paul*, *that which is* Behinde *of the afflictions of Christ in my flesh*; the *after-sufferings* of Christ. As Christ as a *Mediator*, so Christ as one *Body*, with his members, is *compleated by sufferings*; to *fill up* that which is behind: *Christ* is not *full* till all his members

5. The sufferer is consecrated.

Heb. 2. 10.

Job 19. 30

* *Transacta sunt omnia*

Col. 1. 24 τὰ ὑστερήματα.

have had their measure of sufferings; *You have need of patience, that when you have done the will of God, you may inherit the Promises.* When we have *done* Gods will, *all is not done*, there is somewhat to be *suffered*, without which the Christian is not in a capacity to receive his inheritance; you have need of *patience*, so to carry you through the *suffering part* of your work, as well as the *doing*, that so being *perfect*, you may inherit the *Promises*.

Heb. 10. 36.

Lastly, By adding Instruction to Correction, *God hath crowned thee with the Blessing:* * *Blessed is the man whom thou chastenest and teachest:* God hath turned the *Crown of Thorns* into a *Crown of Gold*, and set it on thy head, and now brings thee forth *wearing thy Crown*, and shews thee, as if it were to the world as a monument of *free-grace*, proclaiming before thee, *Thus shall it be done to the man whom God will honour.*

6. Crowned with the Blessing. He is blessed, *quia erudiitur ad beatitudinem.* Greg. Moral. in Job 5. 17.

Well then, Christian, take up thy *quid retribuam?* sit down and con-

consult with thine own Soul, *what to render for so rich a mercy?* and behold, it is resolved to thy hand: *Psal.*50. 15. *I will deliver thee, and Thou shalt glorify me:* Behold, God hath not onely *delivered*, but *taught* thee, now therefore he expecteth *glory* from thee.

Glorify God.

Glorify God, 1. With your lips.

1. *With thy lips*; *I cryed to him with my lips, and he was glorified with my tongue:* Let the *lip of prayer* be turned into the *tongue of praise*; make your tongues your *glory*, by proclaiming Gods *glory*; be telling what great things God hath done for you; say with *David, Come & hear all ye that fear God, and I will tell you what he hath done for my Soul: Abundantly utter the memory of his great goodness, make his praise glorious.* Extol him in *Psalms* of Thanksgiving: *Sing unto the Lord, O ye Saints of his, give thanks at the remembrance of his holiness: He that offereth me praise, glorifieth me.* Psa.66.15 Psal.30.4 Psa.50.23

2. *Glorify God with thy life*, live his praise; hath God *taught thee?* 2. With your lives.

If thou wouldst glorify God, go and put all the Lessons which thou hast learned *into print*; *shew forth the graces of him that hath called thee out of darkness into his marvelous light*; print them in such a legible character, that who so *runs* may *read*: *Lip-praise* is good, but *life-praise* is better; *He that offers me praise glorifieth me, and to him that ordereth his conversation aright will I shew the Salvation of God*: It is good to *speak so*; that *men may see*; that standers by may be *Gods* witnesses and *yours*, that you are taught of God; and say, *Lo what hath God wrought?* How *holily*, and *humbly*, and *fruitfully*, and *self-denyingly* do these servants of God walk since they came out of *tribulation?* Live so, that you may take off the scandal of the Cross of Christ, and bring men into love with a suffering condition: *Let your light shine before men, that they may see your good works, and glorify your Father which is in Heaven*; * that you may be a *little Heaven sparkling with*

1 Pet. 2. 9. τὰ ἀρετὰς the excellencies.

Psa. 50. 23

Loquere ut te videam.

Mar. 5. 16.

* *Cœlum quoddam lucidissimis virtutum stellis ornatum.*

with bright stars of divine grace, as it was said of *Joseph*.

3. Now God hath taught thee, *be thou ready to teach others*: It is a debt which thou owest to all thou converseſt with: *When thou art converted, ſtrengthen thy Brethren.* Communicate what God hath taugth thee to thy yoke-fellow, children, ſervants, friends, upon all ſeaſonable opportunities. Sanctified knowledg is *communicative*; *Freely thou haſt received, freely give.* * God never *lighted this candle, that it ſhould be put under the bed, or under the buſhel*, the bed of *pleaſure*, or the buſhel of *profit*; but that it may be put into the *candleſtick* of thy *converſation*, and ſo *ſhine before men, that they may ſee, and glorifie thy Father which is in Heaven.* This is indeed to glorifie God. And thus much for the firſt duty. I come to the ſecond duty; and that is,

3 Be ready to teach others.

Mark. 4. 21

Labour to preſerve the teachings of God upon thy ſpirit. Study how to maintain that ſweet gracious fame of heart into which God

2. Duty, To preſerve a good frame of ſpirit.

hath *taught* thee by affliction. It i
the duty which Christians should
practise as oft as they come from
the *Word*, or any other *divine Or-*
dinance: When we come out of
Sabbath, we should sit down, and
observe with what frame of spirit
God sends us away from the Ordi-
nance; If the Ordinance hath left
no savoury gracious impression
upon the heart, to lie in the dust,
and *mourn*, and commune with our
own hearts, and *lament after God*:
If there be an *Ordinance frame*; we
should rejoice in it, *bless God* for it,
and labour to *keep up* such a frame
upon the heart till the next so-
lemn approach to God. Chri-
stians, how much more should this
be our care and study when we
come out of Gods *Furnace*, that
solemn Ordinance of *Affliction*, to
labour to maintain that *melting*
frame of heart, that *warmth* and
heat, that *life* and *vigor* which we
have brought with us out of affli-
ction? *Look to your selves, that ye*
2. John 3. *lose not those things which God hath*
wrought in you. To that end take a
few *Means or Helps*, First,

First, *Be often reading over the Leſſons which God hath taught you*; frequently *revive* the *remembrance* of them in your heads, and work the *impreſſions* of them upon your *hearts:* labour not onely to *ſay them without book*, but indeed *to get them by heart.* I tell you Chriſtians, you have need to take much pains with your ſelves, to keep the Teachings of God alive upon your ſpirits: For be ſure of this, that you willl find a great difference between your hearts yet under affliction, and when the affliction is taken off; and without infinite wathfulneſs your hearts will be too hard for you: *The heart is deceitful above all things, and deſperately wicked.* There is much of a *Pharaoh*-like *diſpoſition* in every man, very prone to *harden when the ſtorm is over.* It is ſad and wonderful to conſider, how a corruption will lie as if it were *quite dead*, while *danger* and *death* are *before us*, and how *ſuddenly* and *powerfully* it will *revive*; and without ſpecial *take-heed*, *betray* the Soul,

Means to preſerve a *good frame* of heart.

1. By often peruſing your Leſſons.

Jer. 17. 9.

Soul, when the danger *is over*? That Caution which God by *Moses* gave the *Israelites* in the Wilderness, may make every wise Christian to tremble: *I know their imaginations, which they go about even now, before I have brought them into the Land, which I sware.* Their hearts were secretly projecting for their *lusts*, even while they were yet smarting under the *rod*: and in the *howling wilderness* they are fore-casting how to satisfie *sense*, & serve their carnal *interests*, when they should come into the *Land that flowed with milk and honey*. Possibly, these were not *downright resolves*; but saith the Lord, *I know their imaginations*; O my Brethren, we should hearken to the whisperings of Lust in our own bosoms, and labour to suppress them; to crush the *Serpent* while it is in the *shell*; for if there be such floatings of sin in the imagination, while yet in *durance*, what projecting and contrivements will there be in the heart when liberty and enlargement shall present

Deut. 31. 21.

tempta-

temptations and *opportunities?* And therefore *keep we our hearts with all diligence*; or as the Hebrew phraseth it, *of all keepings keep our hearts, for out of them come the issues of life:* and when the daies of affliction and trouble are gone, work Truths, and counsels received *frequently* and *fixedly* upon your Consciences; that you may, like *good Scribes, instructed to the Kingdom of God, bring out of your treasures things new and old*; and have always in a readiness wherewith to oppose and check temptation, and may practise every *Lesson* which God hath taught you, in the *season* thereof. Prov. 4. 23 *Hic fons boni, & pecandi origo.* Hieron. Mat. 13. 52

Secondly, *Renew*, also, often upon your Souls, *the remembrance of the sharpness and bitterness of the affliction*: it will be a notable corrective to *sensuality*, and give check to *sinful excesses*. The *flesh* will quickly grow *wanton* when it findeth *ease*; *Jesurun*, when the neck was got from under the yoke, quickly, *waxed fat*, 2. *Help*, renew the remembrance of the affliction.

and

Deut. 32. 15. Psal. 106. 13. *and kicked: They soon forgat his works, they waited not for his counsel, but lusted exceedingly: Works & Counsel, Chastisements & Teachings* were quickly forgotten, when once the affliction was over: They quickly forgot a *barren wilderness*, in a Land that *flowed with milk and honey: They waited not for his Counsel*; they grew weary of *Counsel*, when once free from *Correction*; and chose rather to walk by the dictate of their *own lusts*, then of *Gods Law*, till at length God grew as weary (if I may so say) of *counselling*, as they were of being *counselled*; and *gave them* Psa. 81. 12 *up to their own hearts lusts, to walk in their own counsels:* That they that would not *live* by *Gods Counsels*, should *perish* by *their own*. And therefore, *you* that are come out of the *house of bondage*, remember the sorrows of a suffering condition; set not your hearts so much upon the *pleasure* of your present *enlargement*, as upon the *bitterness* of your former *captivity*. The Church found great

great advantage in it, when returned from *Babylon*: *Remembring mine affliction, and my misery, the wormwood and the Gall; my Soul hath them Continually in remembrance*: and what was the fruit of it? It follows, *And is humbled in me*: The meaning is this; The people of God among the Jews (that desired to keep close to God after their great deliverance) experienced a *serious* and *constant remembrance* of those *seventy years sufferings*, to be an excellent *preservative* to that *humble* and *gracious* frame of heart, which God wrought them into, in their captivity: And yet this is not all; As remembrance of affliction preserved *Humility*, so Humility strengthened *Faith*: *This I recal to mind, therefore have I Hope*: *Tribulation wrought patience, and patience experience, and experience Hope*, &c. By the kindly operation of the remembrance of former Dispensations, she began to conceive *good Hope through grace*, that God

Lam. 3. 19.

Rom. 5. 3.

God had not chaſtened Her in *wrath*, but in *love*; and that all her *Tribulations* were the *fruit* of the *Promiſe*, not of the *treatening*: a *Bleſſing*, not a *Curſe*. Go you and do likewiſe.

3. Help. Remember all your uncomely carriage in affliction.

Thirdly, *Call often to mind the ſad diſcourſes and reaſonings, the fears and tremblings, which you have had in your boſoms in the time of trouble and diſtreſs*: Thus the Church, *Lam.* 3. 17. *I forgat proſperity*: She had been ſo long in a ſuffering condition, that now ſhe can ſcarce remember that ever ſhe ſaw a *good day* in all her life: and at length ſhe ſits down, and giveth her ſelf up to deſpair; *And I ſaid, my ſtrength and my hope is periſhed from the Lord*: She remembreth what unbelieving *concluſions* ſhe made in her affliction: *I ſaid*, &c. And ſo the Prophet *Jeremiah*, Verſ. 54. *Waters flowed over mine head; then I ſaid, I am cut off*: when he began to *ſink* in the *mire*, he remembreth how his *heart* began to *ſink* with fear; he calleth to mind what faithleſs

language

language his heart ſpake; *I ſaid, I am cut off.*

Thus *David*, *I ſaid in my paſſion, &c. Pſal.* 31.22. and 116.11. and *Jonah* 2.4. *Then I ſaid, I am caſt out of thy ſight. Hezekiah* makes a large *narrative* of what *diſcourſes* he had in his own Soul, what time he had received the *ſentence of death*; and leaveth it in writting to all poſterity: *Iſai.* 38.9. *The writing of Hezekiah King of Judah, when he had been ſick: I ſaid in the cutting off of my dayes:* What did he ſay? Truly he uttered very ſtrange complaints for ſuch an eminent Saint as he was: *I ſhall go to the gates of the grave; I am deprived of the reſidue of my years: I ſhall behold man no more with the inhabitants of the world; mine age is departed:* and a great deal to that purpoſe: The ſum whereof is this; *I ſhall dye, I ſhall dye; I muſt take my leave of this world, and worms muſt eat my fleſh in the grave, &c.* Such uncomely words he uttered; but *he remembreth* Iſa. 38. 9, 10.

them

them afterward, and is contented to *ſhame* himſelf for them to all the world: he puts his *fleſhly* complaints *in print*, that he may *humble* himſelf, and *caution*, yea, and *comfort*, others.

And thus, Chriſtians, ſhould we do; we ſhould call to mind our *Saids*; *i. e.* we ſhould ſit down and recount the *impatiencies* and *ſhort-ſpiritedneſſes*, the *murmur* and *unbelief*, the *love of the preſent world*, the *fear of death*, the *hard thoughts of God*; all the *irregularities* and *diſtempers* of our own ſpirits, in the time of Tribulation; *I ſaid, I ſaid*, &c. Doubtleſs it would be of ſingular uſe, as, to *humble our Souls*, and to *check corruption*; ſo, to *endear* and *preſerve the Teachings of God* upon your Souls; while ye might tune *Davids* Thankſgiving (conceived upon ſome ſuch like occaſion,) *Good and upright is the Lord, therefore will he teach ſinners in the way: q. d.* I ſinned againſt the *Lord* in my affliction, by my *impatience*, *unbelief*, *un-*

Pſal. 25. 8.

hum-

humbledness, &c. yet *He* was pleased, not altogether to leave me without the *Teachings* of his *Spirit*; not because *I was good*, but because *He was good*; not because *I pleased Him*, but because *Mercy pleased Him*; not because I was *upright* before Him, but because *He was Upright*, true and faithful to his own *Promise*, hath he done it: *Good and upright is the Lord, and therefore He hath taught* me, though I was a *sinner*, *in the way*.

4. *Means*, Remember your vows.

Fourthly, *Remember your vows*, When God, by the fire of affliction, shewed you your folly, discovered to you the hidden corruption of your hearts, and brought your wayes and doings to remembrance, *which were not good*; you were *ashamed*; yea, even *confounded*; and said, as it is in *Job*, Lord, *wherein I have done wickedly, I will do so no more*. But take heed it be not so with you, as it was with backsliding *Israel*, of whom God thus complaineth; *Of old time I have* Jer. 2. 20.

broken

broken thy yoke, and burst thy bands, and thou saidst, I will not transgress, q. d. I brought thee, hundreds of years since, out of the *Land of Egypt*, out of the *house of bondage*, and then thou madest me fair promises, *I remember the kindness of thy youth, the love of thine espousals*, vers. 2. Thou saidst *I will do so no more*: Lord, I will be *covetous* no more, and *adulterous* no more, *adulterous* no more, I will *murmure* no more, I will no more *depart* from thee, *Thou art the Guide of my youth*. Good words, had she been as *good as her word*: but oh read what followeth, and tremble; *when upon every high hill, and under every green tree, thou wandrest, playing the harlot: i. e.* no sooner her old *heart* and her *old temptations* met but presently they fell into mutual embraces: And this is the temper of our hearts, for all the world; * we are very *good* while we are *in affliction*, and promise fair, but no sooner the *trial* over but we forget *Gods Teachings*, and

* *Nuper me cujusdam amici languor admonuit optimos esse nos dum infirmi sumus.* Plin. *ep.* 26. *l.* 7. ad *Max.*

ou

our *own Vowes*, and return into the ſame courſe and faſhion of converſation as before. Now therefore, if you would preſerve the Teachings of God upon your ſpirits, ſit down; *remember your Vows*; and ſpreading them before the Lord, ſay with *David*, *I will pay thee my vowes, which my lips have uttered, and my mouth hath ſpoken, when I was in trouble.* Lord, through *grace* aſſiſting, I will be as ready to pay my vowes, now I am *well*, as I was to *make* vowes when I was *ſick*, &c. *Thy vowes are upon me, I will render praiſes unto thee.* When you have *made good Vowes*, be as careful to *make good your Vows* unto the Lord; *Vow, and pay unto the Lord your God.* Pſal. 66. 13, 14. Pſa. 56. 12 Pſa. 76. 11

In the fifth place, If you would preſerve the Teachings of God upon thy heart, *attend conſtantly, and conſcionably upon the Miniſtery of the Word.* The truth is, the *Word* and the *Rod* teach the *ſame Leſſons*. The *Rod* many times is but the *Words Remembrancer*: 5. Means. Attend upon the Word.

And

And therefore as the Rod *quickens* the Word, so the Word back again will *revive* and *sanctifie* the teachings of the Rod: They mutually help to set one another with deeper impressions. And therefore *hear Wisdom, watching* Prov.8.34 *daily at her gates, waiting at the posts of her doors*, if thou wouldst be *blessed*. It will be of a twofold advantage.

1. *It will help your memories*: As the Rod *repeateth* the Word, so the Word will repeat the instructions of the Rod; the Gospel will bring to remembrance what you have learned in the School of affliction.

2. *It will quicken affection*: To hear that repeated by the *still sweet voice of the Gospel*, which before God taught you in the voice of *thunder*, this cannot but affect and make you bespeak the Gospel, as once the *Israelites* did Moses, *Speak thou unto us all that the* Deut.5.25 26. *LORD our God shall speak unto thee, and we will hear it and do it, but let us not hear the voice of God any*

any more, that terrible voice of Judgment, *leſt we dye.* And certainly God will take it at your hands as he did at *Iſraels*, and will anſwer in ſome ſuch language, *I have heard the voice of this people, they have well ſaid all that they have ſpoken: O that there were ſuch an heart in them, that they would fear me, and keep my Commandments, that it might be well with them*, and that it might not bring upon them ſuch *evils* as I have done, any more. Verſ. 29.

6. *Means.* Feed a good frame of heart.

6. *Be often feeding that frame of heart which God hath taught thee into:* do by it, as thou daily begeſt God would do by thee; *Give it day by day its daily bread*; *Meditations ſuitable* to the nature of that *grace* which thou wouldſt maintain; *Threatnings, Promiſes, Truths, Scripture conſiderations*, agreeable to the *Leſſon:* Take heed of *feeding corruption* with thoughts of the *ſweetneſs* that is in *ſin*; Take heed of ſtarving grace by withdrawing from it ſuitable *aliment.* You will require the blood

blood of your Infants that are ſtarved at the nurſes hands: Will not God be much more jealous over the *births* and *iſſues* of his own *Spirit?* Meditate much upon the *Sinfulneſs* of *Sin*, the *Emptineſs* of the *Creature*, the *Fulneſs* of *Chriſt*, the *exquiſiteneſs* of his *Sufferings*, the *ſeverity* of the laſt *Judgement*, the *Torments* of *Hell*, the *Joys* of *Heaven*, the *infinite Perfections* of the *Divine Nature*, and the *horror* of *Eternity*. Rich in *Meditation*, and rich in *grace*.

Meditatio q. mentis dilatio.

7. Help. 7. And laſtly, *Be much in prayer.* As it was not enough for God to make the *firſt Creation*, but he muſt *uphold it by the Word of his Power*, or elſe it would quickly have returned into its firſt *Nothing*: So it is with the *ſecond Creation*, Chriſt is the *Finiſher* as well as the *Author* of grace; He that hath *begun* a good work in you, muſt *perfect* it: *Stability* only comes from the *unchangeable God*; and therefore pray, that God would put of his *unchangeableneſs* upon you. Pray as

Heb. 1. 3.

Heb. 12. 3.

Phil. 1.

Luther

Luther was wont to pray, *Confirm O Lord in us what thou hast wrought, and perfect the work thou hast begun in us to thy glory, so be it*; which he seems to have taken out of *Psal.* 68. 28. *Strengthen, O God, that which thou hast wrought in us.* Pray that prayer which *David* prayed over that liberal frame of heart which God had formed in his people for the service of the Temple. *O LORD God of Abraham, and Isaac, and Jacob our Fathers, keep this for ever in the imagination of the thoughts of the heart of thy people, and prepare their heart unto thee*; or * *Stablish* their heart. Oh be earnest with God for *stability of heart*, that thy *goodness may not be as a morning cloud, and as the early dew*, but that it may in some proportion resemble the *Author* of it, and be *Yesterday, and to day, and the same for ever.*

Act. & Mon. fol. 777.

1 Chron. 29. 18.

* והכן

Hos. 6. 4.

Hebr. 13. 8

In a word, by all these means and helps, and what other God hath *sanctified* for this gracious end, labour, Christians, to be

such *out* of your *afflictions*, as you promised *God* and your *selves* to be when you were *in*; that neither God nor your own Souls may have cause to repent of your sufferings; that the fruit of chastening may be † *Repentance never to be repented of*; i. e. * never to fall back again: Having in your *troubles* repented of your *sins*, take heed when you are *delivered*, that you repent not of your *repentance*; and he that doth not repent *of* his repentance now, shall never have cause to repent *for* his repentance hereafter.

Possum ergo quod pluribus verbis pluribus, etiam voluminibus philosophi docere conantur, ipse breviter tibi mihique præcipere, ut tales esse sani perseveremus quales nos futuros profitemur infirmi. Plin. ep. 26 l. 7. ad max.

† 2 Cor. 7.

* *Marbury of Repent.*

And thus I have done with the second Duty of those, who through grace do find they have been taught by affliction.

3. Duty. Pray for the afflicted.

I come now to the third Duty.

Pray for the afflicted; and when you pray, say, *Lord, teach them as well as correct them, that they may be blessed.* O pray thus for *England*; she hath been a long time sorely chastised of the Lord, and yet hath been all this while *like a Bullock unaccustomed to the yoke.*

yoke. O pray, *Turn us Lord, and we ſhall be turned, thou art the Lord our God.* Pray that God would teach *ENGLAND in this day of her viſitation the things of* her *peace before they be hid from* her *eyes.* Luke 19. 42. O pray that we may be Inſtructed, leſt Gods Soul depart from us: If *Correction* go not forth into *Inſtruction*; If *England* be not at length *reformed* by all the judgments of God upon her, *ſhe hath ſeen her beſt dayes*, and may Jer. 6. 8. expect to be *made deſolate, a Land not inhabited*; there is no *balm* for our *pain*, neither any *Phyſician* that can *heal* our *malady.*

Pray thus for all your friends, who are or have been in the furnace of affliction; pray that they may come forth *as gold purified ſeven times in the fire*, that they may loſe nothing there but their *ruſt*: Pray, *Lord, what they ſee not, teach them, and if they have done wickedly, let them do ſo no more.* One great uſe which Chriſtians ſhould make of *reading* the *Scripture*, is to learn from thence

the *language of prayer.* And oh that the professors of this age would in this particular learn *what* to pray, and how to pray for their brethren in *tribulation:* O that they would censure less, and pray more, and in stead of speaking one *of* another, speak more one *to* another, and one *for* another; that was the good old way; *Then they that feared the Lord spake often one to another:* But oh the *tender, praying, healing, restoring Spirit*, is departed; and if Christians stir not up themselves to cal it back again, it is sad a presage that God is *departing* too; and *wo unto us when God departeth from us:* We are like water spilt upon the ground, that cannot be gathered up again: We *judg* before we *enquire*, and *reject* before we *admonish:* Our Brethren, upon vain *surmises*, are *to us* as *Heathens* and *Publicans*, before we have been *to them as Christians* and *fellow-members:* And this we think becometh us, and we take a kind of pride and contentment in it. But

Mal. 3. 16.

Hos. 9. 12.

Oh,

Oh, to *inform*, to *convince*, to *exhort*, to *pray*, to put the bone (*if out*) *in joynt* again, this were done like the Diſciples of Chriſt to ſhew our ſelves Chriſtians indeed, profeſſors not of the *Letter*, but of the *Spirit*, and would *gain* our Brethren in ſtead of *blaſting* them. *Conſider what I ſay, and the Lord give you a right underſtanding in all things*

Gal. 1. 6. Mat. 18. 15, 16, 17.

Violentia Sancta, optabilis rapina.

And thus much for ſuch as are come out of affliction, and find that it hath been *through free-grace* a teaching affliction.

But now ſecondly, To *ſuch as cannot evidence to their own Souls that chaſtening hath been accompanied with divine teaching* in any Goſpel-proportion, or at leaſt are not *deeply ſenſible of the want of it*; here is a word of Exhortation for them, *ſuffer* it I beſeech you; *Rowl your ſelves in the duſt before the Lord; ſmite upon your thigh: ſigh with the breaking of your loyns*, and cry out with *Ephraim*,

Exhort. to them that have been corrected, but not inſtructed

Reader, excuse the frequent use of this Scripture, Jer. 31. 18 *Nunquam satis dicitur, quod nunquam satis discitur*; that cannot be too often spoken, which cannot be sufficiently learned Sen. Epist. Hol. 9. 11. Psal. 58. 8.

Thou hast chastised me, and I was chastised, as a Bullock unaccustomed to the yoke: I have felt the *blows* of God, but that is *all*; I have received no more *instruction* by all my *correction*, then a *brute beast*; or if I had, I have quickly *lost it*; it is *fled* like a *bird* from the *birth*, and from the *womb*, and from the *conception:* It is *like the untimely fruit of a woman that never saw the Sun.* Truly thou hast cause to sit down, and even *wish* for thy *affliction again:* God had put himself into thy hands (as it were,) and *thou hast let him go* without *the Blessing*, the blessing of *saving Instruction:* how maist thou even wish, I say, O that I were in *prison* again, in my *sick-bed* again, in *banishment* again, *& sic in cæt.* However humble thy self greatly before the Lord, and wrestle for the *After-teachings* of God upon thy heart: Pray, *Turn me Lord, and I shall be turned, for thou art the the Lord my God*; what affliction hath not done, Lord *do thou*; set *Omnipotens on work*, and

and it ſhall be done; *turn me, and and I ſhall be turned*; that ſo thy Soul may yet ſpeak to the praiſe of free grace: *After that I re-* Jer. 31. 19. *turned I repented, and after that I was inſtructed, I ſmote upon the thigh, I was aſhamed; yea, even confounded, becauſe I did bear the reproach of my youth.* Urge the Lord, as *Sampſon* did after his victory, *Judg.* 15. 18. *Thou haſt given this great deliverance into the hand of thy ſervant, and ſhall I now dye for thirſt, and fall into the hand of the uncircumciſed?* Say thou, Lord, haſt thou given thy ſervant this *great deliverance* from *danger* and *death*, and ſhall I now *periſh* for *want of teaching*, and go down to Hell among the uncircumciſed? *Teach me thy way O Lord, I will* Pſal. 68. 11 *walk in thy truth: Unite my heart to fear thy Name. Teach me to do thy* Pſal. 143. *will, for thou art my God, thy Spi-* 10. *rit is good; lead me into the Land of uprightneſs.* In a word, deſire the Lord that *He* would *do* all the work, and then *take* all the *glory*: Say, Lord, teach me, as

well as deliver me, and I shall be blessed.

The fourth and last Branch of Exhortation is to *Parents* and *Governours.*

Exhortat. to Parents

To exhort them *in the Education of their children to imitate God*; and that in two things.

1. *In affording their children due correction.*

2. *To Correction to add Instruction.*

1. Exhort. Withhold not due correction Pro. 19. 18

First, *Afford your Children due correction.* It is the counsel of the Holy Ghost, *Chasten thy son while there is hope, and let not thy Soul spare for his crying.* Behold, God counselleth you that are parents, or *in stead* of parents, to do with your children as *He* doth with his; wisely to use the discipline of the Rod, before *vicious dispositions* grow into *habits*, and folly be so deeply rooted, that the *Rod of Correction* will not *drive it out.*

Pro. 22. 15 *Mr. Trapp.* in his Comment. on Prov. *in locum.*

Error and folly, saith one very well, *be the knots of Satan, wherewith he tyes children to the stake to be burnt in Hell*; and these knots

are

are eaſilieſt cut betimes; or if you ſhould make the child *bleed* in cutting of them, let it not cauſe you to withdraw your hand, for ſo it followeth, Chaſten thy ſon, &c. *and let not thy Soul ſpare for his crying*: It is not onely *fooliſh*, but *cruel pity* to forbear correction for a few *childiſh tears*; to ſuffer the child to *howl* in *Hell* for ſin, rather then to ſhed a few tears for the *preventing* of it. Fooliſh fathers and mothers call this *love*, but the Father of Spirits calls it *hatred*: *He that ſpareth the rod*, Hateth *his ſon*, *Prov.* 13. 24. Surely there is nothing ſo *ill ſpared*, as that whereby the child is *ſpoiled*; ſuch ſparing is hatred: and becauſe you *hate* your children *in* not correcting of them, they come afterward to hate you by not correcting of them: But this is not all; * the parents *lenitie* in this caſe makes way for Gods *ſeverity*: *Pity* to the *fleſh*, is *cruelty* to the *Soul*; ſo the Hebrew may be rendred, *Spare* not

* *Valde inutiliter valde perniciose ſentiet filius patris lenitatem, ut poſtea juſte ſentiat Dei ſeveritatem.* Aug. in Pſa. 50. *Ad interficiendum.* *Pagn.* deriving the original word from the root מות which in *Hiph.* ſig. to kill.

not to his destruction, or to cause him to dye; that is, to occasion his destruction: the foolish indulgence of the parent may be, and often is the *death* of the child, *eternal death*: Parents spare their children in their folly to the destruction both of body and soul. And this may help us to expound that
Pro. 23. 13 other parallel text, *Withold not correction from the child, for if thou beat him with the rod he shall not die*: The meaning may be either, that *correction will not kill him*; the rod will break no bones; so preventing and reproving at once the silly tenderness of fond parents, who think if they should correct their children, they would presently *die of it*; they are as afraid to use the *rod*, as if it were a *sword*: * *Abraham* feared not so much to *sacrifice* his *son*, as such parents fear to *chasten him*. Nay, but saith the Holy Ghost, fear not correction, for behold, *the stroaks* of the *rod* are not the *stroaks* of *death*, it is but a *rod* it is not a *serpent*, take it into thy hand; it may *smart*, it will

* *Antiqui patres ut Deo placerent ad mortem filiis etiam non parcebant; nos autem eos quos secundum carnem diligimus etiam tenui verborum asperitate insequi non audemus.* Greg. in 1 Sam. 14.

will not *ſting*: To take away the fear of parents in this caſe, God himſelf giveth them his word for it, *He ſhall not dye*: This I ſay may be the meaning; by *correcting* thy child thou ſhalt not *murder* him. Or elſe (which I rather conceive) the words may be a *motive* drawn from the *fruit* of correction; *Withhold not correction from the child*; Why? *He ſhall not die*, i. e. it *may be*, and (through divine bleſſing accompanying it) *is* often a *means* to prevent death: it may prevent the *firſt* and *ſecond death*, to which the child is expoſed by the ſinful indulgence of the parent. The * word uſed in this place, ſaith one, ſeems to note an *immortality*; ſo that *He ſhall not die*, is all one as if the Holy Ghoſt had ſaid, † *He ſhall live for ever*; the rod on the fleſh ſhall be a means to *ſave* the *ſoul* in the day of the Lord Jeſus: *We are chaſtened, that we ſhould not be condemned with the world. Such ſmitings*, as *David* ſaith in another caſe, *ſhall be a kindneſs*; and ſuch *rebukes* are

* *Greg. Nyſ. in Cant. Hom.* 12.

† There is a μείωσις in the words, wherein more is underſtood then expreſt. 1 Cor. 11. 32.

Pſa. 141. 5

are so far from *breaking the head*, that they shall be an *excellent oyl*, which shall *cure* and *give life*; The very Philosophers could say, *Correction is a kind of Physick to Medecine.* Alas, our children are *sick*, and cruel is that mercy which will suffer them to *dye*, yea *eternally*, rather then disgust their palates with a little bitter Physick? Apish parents they be, who *hug* their *little* ones to *death*. * *Paricides* rather then *Parents*, of whom we may say, as sometime the *Roman Emperor said of *Herod* (when he heard he had slain *his own son* among the rest of the infants when Christ was born, that so he might be sure (as he supposed) to destroy *the King of the Jews*,) *It were better to be* such peoples *swine*, then their *sons*. O *hateful* indulgence! *mercileſs* pity! to *lose a child* for want of correction! such parents throw both the *rod* and the *child* into the *fire* at once; the *rod* into the fire of the *chimney*, and the *Child* into the fire of *Hell*. This is not done

'Ἀλήθεια τὶς ἡ παιδεία. *Arist. Eth. l. 2.*

* *Peremptores potius quam parentes.*

* *Cum audisset Augustus inter pueros quos in Syria Herodes Rex Judæorum, infra bimatum jussit interfici, filium quoque ejus occisum, ait, melius est Herodis porcum esse quam filium.* Macrob. Sat. lib. 2. c 4.

done like God, for *whom the Lord loveth he chaſteneth, and ſcourgeth every ſon whom he receiveth:* And ſo doth every *wiſely-loving* parent; *He that ſpareth the rod hateth his ſon, but he that* Loveth Him *chaſteneth him betimes.* As moths are beaten out of a garment with a rod, ſo muſt vices out of childrens hearts. And for want of this diſciplinary love, how have ſome children *accuſed* their parents at the *Gallows?* And how many do, and will *curſe* them in Hell, in ſome ſuch language as *Cyprian* ſuppoſeth infants to complain of their parents who denied them Baptiſm; *The treacherous fondneſs of our parents hath brought us into theſe torments, our fathers and mothers have been our murderers; they that gave us our natural life, have deprived us of a better:* and they that would not correct us with the *rod*, have occaſioned us now to be *tormented* with *Scorpions:* O it would grieve the heart of the moſt unnatural parent in the world to hear the doleful

Heb. 12. 6.

Pro. 13. 23.

Perdit nos aliena perfidia, parentes ſenſimus paricidas. Cyp. Ser. de lap.

ful complaints, and those hideous *yellings* of poor children in *Hell fire*, whom their fondness hath sent thither: and oh that they would listen to them, before they themselves come into that place of torment, and *there* find *no mercy*, because *here* they have shewed their children *so much*. *The child goeth to Hell for his *wickedness*, and the parent many times for his *mercy*. Yea, even in this life, how do many godly Parents smart for their *fondness*, because they will not make their Children smart for their *folly*. † *Eli* and *David* would not so much as *rebuke* their *sons*, and God gave them both *great rebukes in* their *sons*: It is said of *Eli*, *His sons made themselves vile, and he restrained them not*; the *Hebr.* signifieth, He *frowned* not upon them. Oh sad! for want of a *frown* to destroy a Soul! the Soul of a Child! to *smile* a Child to *Hell!* Consider of it; I am much afraid, this *unchristian*, yea *unnatural* indulgence of Parents, is the fountain

* *Filius patris sentit lenitatem, ut postea sentiat Dei severitatem, &c.* Hoc Non Solus Sed Cum Dissoluto Patre. *Aug.* in Psa. 50.

† *Vid. Chrysost.* l. 3. *ad veritus vitup. vitæ Monastica.* 1 Sam. 3. 13. Because *Eli* restrained not his sons, their sins destroyed him and his whole family. *Chrisost. ut sup.*

tain of all that confusion, under which *England* at this time reels and staggers like a drunken man: and for this very sin, at least for this *among* others, yea, and for this *above* others, God is * visiting all the families of the Land, from the *Throne* to the poorest *Cottage*. Parents have laid the foundation of their own sorrows, their childrens ruine, and desolation of the Nation, in the looseness and delicacy of their education; and yet are not sensible of it to this day: We have not corrected *our children*, and therefore God is correcting us in our children: We † have not *crossed* them in their *wills*, and therefore God doth *cross* us in *our wills*: We have *walked* (even in this point exceedingly) *contrary to God*, and to his Discipline; and therefore God is *walking contrary to us*, and is punishing us *seven times more* for this iniquity. And therefore, Oh that Parents would at length awaken themselves, to follow both the pattern and precept of their heavenly

* *Unde nos mala innumera petimur quotidie? nonne quod filios nostros malos aspicimus & nos emendare negligimus?*

† God makes our children our rods, because we have withheld the rod from them. We gave them too much rest, and therefore they give us none. Prov. 29. 17. Levit. 26.

heavenly Father; who, as he *correcteth whom he loveth*, so he commands them to correct, if they *love* their children. *Withhold not correction from the child; for if thou correct him with the Rod, he shall not die:* If the Rod *draw blood* (should need be) it is *ad salutem*; it is as the Physician deals with them to prevent a *Feaver*; a *Feaver* of *boiling passions* here, and of *boiling fire* and *brimstone* hereafter: it is to *cure*, not to *kill*; yea, thou *killest*, if thou dost not *wound:* and therefore again I say, *withhold it not:* Give the *Rod* unto thy child, and he will one day *give* thee *thanks* for it. Yea, it is worth observation, that the same word in the original, which is translated *withhold*, signifieth also to *forbid*; meeting with another distemper in parents, who as they will not correct their children themselves, so also they *forbid others* to correct them, under whose tuition they put them: As if they were afraid their children would not have *sin* enough here, nor *hell* enough

Melius est perire in virga patris, quam in blandimentis perire prædonis.

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enough hereafter, they lay in *Caveats* againſt the means which God hath ſanctified for their reclaiming. What *tears of blood* are ſufficient to bewail this folly! You that are *godly-wiſe*, and *wiſely-loving*, take heed of it; and when you commit your children to *others hands*, do not in the mean while hold their *hands*: if thou judgeſt them not *wiſe*, why doſt thou *chuſe* them? if thou *chuſe* them, why doſt thou not *truſt* them? Well then, if the Rod be in *thine own hand, withhold it not*; if in thy friends hand, *forbid it not*. Certainly there is great need of this duty, which the Spirit of God doth frequently inculcate all along the *Proverbs*. I will conclude this branch of the Exhortation with inverting the Counſel of our Saviour; In this ſence be ye *not merciful, that you may be the children of your heavenly Father*: for *whom he loveth he correcteth; and ſcourgeth every ſon whom he receiveth.* Go thou and do likewiſe; and this ſhall be your mercy and love

Mat. 5. 44, 45.

to

to your children: *He that spareth*
Pro. 13. 14 *the rod, hateth his son; but he that loveth him, chasteneth him betimes.*

2. *Exhort.* Add Instruction to Correction. Secondly, You that are Parents, or in stead of Parents, if you would have your children happy, *Add Instruction to Correction*; imitate God in this part of paternal Discipline also: let *Chastisement* and *Instruction* go together: It is that which the Holy Ghost urgeth upon you; *Bring them up in the*
Ephes. 6. 4 *Nurture and Admonition of the Lord:* There be two words relating to both these Parental duties; * Quæ Pater erudit filium. Beza. ἐν παιδεία, *in* * *castigatione*; in the *Chastisement* or *Correction*; and it is added, *of the Lord:* that is, either in the *Chastisement*, wherewith the *Lord exerciseth* his children; or in the *Chastisement* which the Lord *commandeth* earthly Parents to exercise towards their children: this is the first duty, of which already. And then there is another word, which holdeth forth the *end* and *design* of Parental Correction, and that is, ἐν νουθεσία, in the *Admonition* and

In-

Instruction of the Lord; *i. e.* in Counsels and Instructions taken out of the *Word of God*, or such as are *approved of by God:* The sum is this, That while we *chasten* the *flesh*, we should labour to *inform* and *form* the *mind* and *spirit*, by infusing right principles, pressing and urging upon their tender heart counsel, reproof, and instruction, as the matter requireth. This is the duty of Parents, to imitate God, to let Instruction *expound* Correction; and with a *rod* in the *hand*, and a *word* in the *mouth*, to train up their children to life eternal. A dumb rod is but a *brutish Discipline*, and will leave the child as *brutish* as it found him. Chastisement without teaching may sooner break the *bones* then the *heart*; it may mortify the *flesh*, but not *corruption*; extinguish *nature*, but never beget *grace*: *But the Rod and reproof give wisdom.* *Instruction* added to *Correction*, as it makes *excellent Christians*, so it makes *good Children.* There be Parents that are *severe* and

Monitis ex verbo Dei petitis, sive sanctis & Deo acceptis. Beza.

Proprie significat admonitionem non simpliciter sed talem, qualem in mentem pueri ponas & ingeras quæ sunt illi ad salutem necessaria. Zanch. in loc.

Pro. 29. 15

and *curst* enough to their children they spare for no *blows:* in stead of breaking them of their *wills*, by a wise and moderate correction, they are ready to break their *bones*, and their *necks* too sometimes, in their *moods* and *passions:* But they never mind the other branch of paternal Discipline, *sc. Instruction* and *Admonition:* of such parents I suppose the Apostle speaketh, *Heb.* 12.9,10. *We have had Fathers of our flesh, who corrected & chastened us after their own pleasure:* He speaketh not of all *Parents*, but his meaning is, there be such men and women in the world, who are most unlike to *God*; and in smiting their children, rather *please themselves*, then *profit their children: He for our profit*, but they *after their own pleasure*, to give vent to their *passion*, and satisfie their vindictive *rage* and *fury*; and when is that? truly when the Rod and Reproof do not go together; it is an argument there is more *passion* then *judgment*, more *lust* then *love*, in such cha-

chaſtiſements. Such parents do rather betray their own *folly*, then take a courſe to make their children *wiſe*: *The rod and Reproof give wiſdom:* neither alone will do it: the *Rod* without *Reproof* will harden the heart, and teach the children ſooner to hate the *Parent*, then to hate *ſin*; and Reproof without the Rod will leave no impreſſion: *Reproofs of inſtruction are the way of life*, or *Correction* of Inſtruction: a Leſſon ſet on with a whipping is beſt remembred. It is *divine truth* that muſt be the inſtrument of working ſaving grace in the heart: *Sanctifie them with thy truth, thy Word is truth.* It is the commendation of *Timothy* his Mother, that from his very *infancy* ſhe inſtructed him in the *Scriptures, which were able to make him wiſe to Salvation.* When there is a *Divine ſentence* in the mouth of the Rod, it brings *wiſdom* and *life* with it.

Schola Crucis, Schola Lucis.

Abſque afflictione nulli utilia diſcunt.

Prov. 6. 23

Joh. 17 17

2 Tim. 3. 15. *cum* cap. 1. 5. Hierom. Chryſoſt. Theoph. *docent ex hoc loco, Parentes*

And therefore, O that *Parents* would imitate the Father of ſpirits in this bleſſed Art of paternal

Diſci-

eti-

etiam de Scripturis debere instituere liberos suos; That Parents ought to instruct their children in the holy Scriptures 2 Tim. 4. 3

Discipline: join the *Word* of *Instruction* to the *Rod of Correction*; *teach* as well as *chastise: reprove, rebuke, exhort with all long-suffering and doctrine:* It is true, it is enjoined *Timothy* as a Pastoral duty; but it is as true, that every Parent is a *King*, a *Prophet*, and a *Priest*: A King, to *govern* and *chastise*; a Prophet to *teach* and *instruct*; and a Priest, to *offer up spiritual sacrifice* to God, *Prayer* and *Praise* with and for *the Family*. O that every child might have cause to give their Parents that commendation, which once *Augustin* gave his Mother, in reference to his *Baptism*: *My mother*, saith he, *made it her business, to make God my Father, ---- because she travelled with my everlasting salvation, with more tenderness and sorrow, then ever she did with my first birth.* O that natural Parents could bespeak the fruit of their loins, as S. *Paul* bespeaks his *Galatians*, *My little children of whom I travel in birth again, until Christ be formed in you:* that so they may rejoice in the second,

Illa magis satagebat ut tu mihi pater esses,--quoniam sempiternam salutem charius parturiebat Confess. l. 1. c. 11.

Gal. 4. 19.

cond, more then they did in the *first birth*: Why, this is done by the *Word* and the *Rod*. *Correct thy son and he shall give thee rest, yea, he shall give delight unto thy Soul: Correct!* how? the 15 verse answers; The *Rod* and *Reproof* give wisdom: Thus give your children *correction* and they shall give you *rest* and *delight*. Though correction for the present do not give *you* rest *for no chastening for the present seemeth to be joyous, but grievous*; yet it will make them *give them rest*, and though correction doth not delight them, yet it shall make them *give delight to you*: What greater delight then to see your children walking in the Truth! & and to think thus with your selves, (not as *Cassiodor* expresseth it, that, *so many sons, so many Counsellors to the State*, but) that, so many *children* God hath *given you*, so many children you have *brought up for God*, & so many *heirs* for the *Kingdom of Heaven*. Well; *Chastise* and *teach them out of the Law of God*, and thy children *shall be Blessed*.

Pro. 29. 17

3 John 4.

Quot dedit familiæ juvenes, tot reddidit curiæ consulares.

Which

Which that they may, indeed, take one ſhort Caution more; and that is,

Laſt Caution, Add Prayer to Inſtruction.

Add Prayer to inſtruction. As *Teaching* ſhould accompany *Chaſtiſement*, ſo *Prayer* ſhould accompany *Teaching*: God need uſe only the *Rod* and the *Word*; becauſe the bleſſing is in his *own hand*, he can *command a bleſſing*: It is not ſo with us; As *Paul may plant*, and *Apollo may water*, *but God muſt give the encreaſe*; ſo the Father may *correct*, the Mother may *inſtruct*, both *may* and *muſt* do both, but God muſt give the *Bleſſing*: and therefore Chriſtian Parents, while they add *inſtruction* to *correction*, ſhould add *Prayer* to *inſtruction*: *Means* are ours, *Succeſs* is Gods; and therefore let us put the *Rod* into the hand of *Inſtruction*, *Inſtruction* into the hand of *Prayer*, and *all* into the *hand* of *God*. Pray, and teach your Children to pray, that God would ſo bleſs *Correction* and *Inſtruction*, that both may make you and your Children Bleſſed, *Amen*.

Ora & labora. Pray and labour.

FINIS.